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T R E A T I S E

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S A B B A T H.

By WILLIAM LEWELYN.

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T R E A T I S E

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S A B B A T H.

THE division of our time into seven equal parts, and setting aside one out of the seven, for a general and sacred rest, is in itself considered, strictly moral. That is, a rule in its own nature necessary for the benefit, and even existence of society; and consequently strictly enjoined and commanded of God.

And unless this can be proved and made evident, I know not how any gospel minister, can take upon him to command his people, every seventh day, to leave off their ordinary employments, and keep the day as sacred and holy. Before obedience can be required, the precept must be made unquestionable; and before promises or threatenings can have any

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force

force or justice in them, the matter of duty must be made plain and evident.

To trust to tradition; the practice of past ages and probable hints from the new Testament, is not enough. Tradition is not sufficient, even though we could prove it to be true. For if the sabbath is any thing, it is a positive law, and the observation of it must be considered as obedience to a peremptory command.

We ought then to enquire diligently, whether the fourth command is moral? and so, whether in force under the gospel?

And to begin, the morality, or necessity of the fourth command, may be justly argued from its being engraved upon stone, by the finger of God; and joined with nine more; which are confessedly moral. The first being against polytheism, the second against idolatry, the third against blasphemy, the fifth against rebellion, the sixth against murder, the seventh against adultery, the eighth against theft, the ninth against perjury and the tenth against avarice.

This is the great law of the universe; by which the behavior of all reasonable creatures is, and for ever must be regulated. There never will be
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therefore a time, in which this can be spared, being the perfect rule, and exact measure of right and wrong, God therefore wrote it twice over with his own hand; and as far as we know, the only thing he ever did write; rather engraved it upon stone, to signify the sublimity of the subject, and the duration and perpetuity of the rules therein enjoined.

Among these stands the precept for the sabbath, and stands there with conspicuity, among the primary commands, in the first table; worded with evident emphasis, and fulness of expression. And since it is so, it is wonderful that any man could venture to say, or even to suggest, that the law for the sabbath is not moral, but positive and arbitrary.

Our Lord in his sermon upon the mount, has given us a very different view of the subject——
Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil. For verily I say unto you, till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of the least commandments,

and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

He teaches us that some precepts of the law are greater than others, but that the very least of them is so great, that sooner might the creation pass away, than that any portion of it should be lost. He came not into the world to repeal any one of the commandments of the law, not even the least. He knew that some people would think so, and teach others to think the same; but says he, think it not. Very far from it. Let it be very distant from your thoughts. I am come to fulfil the law. I am not come to destroy, nor lessen it in quantity, quality, number, force or authority.

Not only no command must be dropped, but no punctilio must be passed by. The jot, or Hebrew i, which is one of the smallest letters in the world, must not be lost therein, which might alter the grammar of it, in time, number, persons, or emphasis. The tittle, or little speck, which is upon the points of some of the letters for distinction sake, must not be passed by. Not
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only each command must be taken care of, but each word, each letter and each speck.

Sooner then may man be lost for ever; sooner may the universe vanish into nothing, than that the least command, or the least letter of the least command, or the least speck of the least letter of the law, by which its sense, grammar and power is known, should be lost or slighted. Yea, the heaven and the earth as to their present state shall vanish away, and they shall undergo a great change, but the law shall never change; all its commands, in number, sense, power, and force, must remain eternally unchangeable. Our Lord then came not to reduce the law, nor to nullify any one command or precept of it; not the least, nor the least thing in the least precept. Earth may, and shall pass away, heaven may, and shall pass away, men may ruin themselves for ever by tampering with, and attempting to lessen the law, and lay some of it aside, but the law cannot change. Even the least precept of it, must remain in eternal force.

But the precept for the sabbath is not the least, but one of the greatest. It appears to be the very

very first that was formally delivered to man, and the first that he had occasion to put in practice; for the first thing that Adam did after he was created, was to keep the sabbath.

This is evident by the divisions of time given us in the first and second chapters of Genesis. The first is a horizontal one, dividing the four and twenty hours into day and night, wherein the half of the earth, shaded by the darkness, is called night; the other half irradiated by the light, is called day; a horizontal dusk or twilight, making the division between both.

Then follows a meridional division, fixing paradise for the first meridian. The whole western side of the earth from noon to the opposite midnight point, is called evening; and the whole eastern side of the earth, from midnight to noon again, is called morning; and the horizontal dusk or twilight cutting them across, and dividing them into two evenings, and two mornings. The first evening is light, running from noon to sun set; the second evening is dark, running from sun set to midnight. Also the first morning is dark, running from midnight to sun rising; the second morning is light, running from sun rising to noon again.

Agreeable

Agreeable to this division, when Moses afterwards points out the time for killing the paschal lamb, offering the evening sacrifice, and lighting the lamps, he orders it to be done between the evenings. So it ought to be read in Exodus 12. 6. and 30. 8. Numbers 9. 3. 5. and 28. 4. 8. The Belgick, and others render it, between the two evenings. The first thing then which Moses does, is to give us the certain measure and division of time; which is into a horizontal, and meridional day. The horizontal, consisting of what we commonly call, day and night. The meridional, consisting of evening and morning. Both these days are used in scripture, to give dates to events, severally, as circumstances made the one, or the other more eligible. The work of creation went on according to the meridional day, which begins at noon, the first part of which, therefore, must be the evening. And so Moses in closing his account of each day's work, calls the day, evening and morning. Paradise being placed for the first meridian, the first day's work begins there, or at least where it afterward stood, and goes on to sun set; then rests till sun rising, and so goes on again till noon, which begins the second day's work, and so on till Paradise forms
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the sixth meridian, which was our friday noon. This begins the sixth day, upon the first part of which, being from noon to sun set, the cattle were created. Then night coming on, and cutting the day in two as above, the work rests, and a council is called, and a decree made for the creation of man, wherein it was resolved to create him in the image and likeness of God, and form him for dominion. The after part of this day therefore was taken up in executing this decree, creating man according to the plan laid, setting him up in his government over all the creation, settling what his diet should be: and then taking a view of the work, and approving of the whole. This was the last piece of creation work, and was evidently done upon the last part of the last working day, which ran from sun rising to twelve at noon, upon our saturday, when Paradise formed the seventh meridian, and brought on the first sabbath, which ended at twelve at noon upon our sunday.

Adam then was created but just before the sabbath came on, and so the first thing which he had to do, was to join the creator in the observation of the holy rest, which begun soon after the
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the breath of life was breathed into his nostrils. The primitive sabbath, was not then a horizontal, but a meridional day; beginning and ending at noon: and where-ever the seventh meridian was formed, there the sabbath began; and where and when the eighth meridian took place, it ended.

The Jewish sabbath, was removed from the meridian backward about eighteen hours; and was made a horizontal sabbath, beginning and ending with the setting of the sun. This, it seems, was to intimate, that they were created a new, and entered upon a new state of existence, the evening in which the manna came down from heaven with the dew. They were therefore commanded to reckon six days from its coming down, and on the sixth, to gather twice the usual quantity, and keep the seventh for a sabbath unto the Lord, Exodus 16.

The Jewish sabbath then, as administered to the Jews, was temporary and peculiar; removed out of its primitive state, in order to perpetuate the memory of their new and miraculous state of existence, wherein they were upheld for forty

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years

years by manna, the corn of heaven, and the bread of angels. They also entered upon a new state of civil and ecclesiastical existence, which was in order to honor the memory of Abraham, the friend of God, wherein they were God's peculiar nation and elect people, beloved above all others. Their sabbath then began in the evening, that is, the second evening, which is after sun set; because then their miraculous supply came down; and perhaps to intimate also, that the dark and shadowy dispensation, under which they were then entering, was to terminate in the glory and brightness of the gospel day: therefore their sabbath-day began under the shadow of the night, and terminated in the light and splendor of the succeeding day.

On the other hand, the christian sabbath-day, is removed from the primitive meridian, twelve hours forward, to the midnight point.

Tis then evident that Adam was created the last working day of the creation week, that he was created the last part of the day, and that it was the last part of a meridional day, which runs from

from sun rising to noon; for a meridional day is not morning and evening, but evening and morning; beginning and ending at noon. So that the first thing which Adam had to do, was, to join the Creator in the observation of the sabbath. The history indeed does not name him in the business, but necessarily includes him.

The story of Adam's fall, the very day in which he was created, is a wicked fiction; calculated to sink the credit of the sacred history, by confounding the order in which it is delivered. So far from it, that it does not appear, that there was a fallen creature then in the universe. For Moses runs over every day; gives us the number, work and events of each day orderly, and mentions a review of the work in the close of the sixth day, wherein every thing individually, was found to be not only good, but very good. And with this survey, and with this state of the universe, while it stood in that finished condition which was given it, he joins the sabbath. I say therefore, that the fourth command is not one of the least, but of the greatest of the divine commandments. It is a moral precept, and the very first delivered to

man. It was not only observed by man, in his perfect state, but by God himself.

In reference to this prior delivery and transaction, as well as to futurity, REMEMBER, was prefixed to this precept on mount Sinai, and to this only. The word remember, is here to be taken emphatically, denoting three things; that is, the antiquity, perpetuity and necessity of this rule.——Remember this commandment, as to its antiquity and priority. Remember that this was the first piece of religion that ever was set up in the world; the first sacred doctrine that was preached, and the first religious duty that was ever observed. This is the first rule of piety that was heard of; the beginning and setting up of religion in the creation; the first step, and stage, and introduction of the eternal happiness of mankind. This is the first law of innocency, when man was unfullied and unspotted with sin; the first, and only precept which God himself on earth, honored, kept and obeyed in person. Remember this first opening of religion and holiness. Remember that after six days working, God rested the seventh; and that
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he blessed and sanctified the rule and practice. He found it a thing in itself so wise, so decent and judicious, so perfectly fit and proper, that he was refreshed with delightful reflections on the observation of it. He saw the thing so full of beauty and propriety, that he could not but commend and applaude his own wisdom, for taking so discreet a step, and hitting exactly upon the proper day, and the precise measure of time for ceasing from work, for the benefit of the creatures, and so he blessed and sanctified it: as if it were said, Be it known to the whole creation, that I the Creator, having in setting up the creation, worked six days, myself made the experiment of stopping, and resting the seventh; and have, upon the trial, found it a thing full of beauty, profit and propriety. Be it therefore known, that I have blessed and sanctified the practice, and made it the rule for bringing my reasonable creatures, into happiness and holiness.

For thy good then, for the time to come, remember to observe this precept. Work six days and then stop and cease: remember to rest upon the seventh, and honor that day, and keep it
holy

holy and distinct. Remember to do this all thy days.

Again, Remember this in a special manner, as a precept of singular weight. As if he had said, I say unto thee, and I write it, and I engrave it in stone, be not guilty of breaking my commandments. Be not guilty of politheism, be not guilty of idolatry, blasphemy, rebellion, murder, adultery, theft, perjury or avarice, But remember to keep the sabbath. Whatever thou dost, or dost not, do not neglect this. Observe me how I speak, I do not say, do not break my sabbath, but I command thee, keep it; do it positively; I say, keep it; be sure to do it; do it at thy peril. Do it without fail. Be sure that thy memory does not fail thee; for I will not admit it as an excuse. I am resolved that I will hear no excuses of any sort against this command: I am so wrapt up in it, that tis vain for thee to hope to come off if thou breakest it. For if thou couldst say and prove, that the breach was not through dislike, nor any thing else that is wilful, but only through weakness of memory, I will punish thee even then. This is my peculiar command and my favorite rule, I have tried it myself, therefore
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take care of thy memory and charge it well, that it may not betray thee.

Again, the morality of the sabbath, may be argued from its being in some degree observed by all the nations of the earth. If it should be objected that no foot-steps of it can be traced amongst the savage nations, this can have no force here, since these, in fact, have ceased to be men, and are become brutes. Its not being kept as it should, and for the purposes really intended, by the more civilized pagan nations, does not invalidate the inference for the morality of it at all, but in my opinion strengthens it. For however idolatrous they severally were, however divided, and how different soever in politicks, gods, religious ceremonies, interests and manners, yet they almost all agreed, and I think altogether, to keep up some honorable distinctions in favor of the sabbath-day, which they had received from Noah after the flood. It was upon this day they worshiped the sun, their chief idol god; and through it, obliquely the true God, the sun and father of the creation. And the universal prevalence of this, amidst the almost infinite divisions
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and diversities of mankind, may justly be attributed to its being of a moral nature, and indeed to nothing else.

The same argument is afforded by the prevalence of the rule in Christendom. The generality of the visible professors of christianity are loose and profane people, at open war with almost all morality in the gross. To these therefore, sabbaths are not only useless, but a nuisance and offence. And yet they are altogether unable to get rid of them. Wicked governors and grandees, together with the profane mob, who make up the bulk of every nation, though they give plain proofs of their contempt and hatred of the sabbath, yet cannot suppress it: yea, though they are as willing to do it, as the devil himself whom they serve, yet they dare not attempt it.

Unlawful business and unlawful pleasures enough go on to prove their dislike to it, yet they are secretly forced to bear some sort of testimony to it, by abstaining from some things which at other times they pursue. The sabbath is in the way of their pride and lusts, and is as I said, in this respect

respect a nuisance to most people, so that they are no friends to the cause, and yet they must all do some little matter or other to bear witness against themselves, and to the propriety and divinity of the rule. And this is one peculiar property of moral precepts, that they will compel enemies to pay some sort of homage to them.

We have a striking instance of this power in a religious sect among ourselves, who have declared themselves bound in conscience to renounce the sabbath as a legal yoke, and a part of the religion of the world and of the beast. And they are a sect remarkably steady to their principles. But here their constancy has failed them: for after condemning the observation of it as legal and worldly, the effect only of ignorance and superstition; they are insensibly dropped into it, and keep it upon the whole as most of their neighbours do. True, 'tis not kept as if there was any love to the rule, nay, the contrary is evident. But, as I said, such is the nature and origin of moral precepts, that they are engraved upon human nature, and will force men to bear testimony to their reality and power, though it be to their

own confusion and condemnation.

Now since the fourth command, appears to be the first that was delivered to man, and was delivered to him whilst he was sinless; since God himself kept, blessed and sanctified it, and is the first that was published to the creation, and was made the introduction of religion into the world; since it was solemnly re-published and engraved in stone by the Creator himself, among other precepts, every one of which are confessedly moral; and since it is worded with more emphasis than all the rest; since it appears that no nation under heaven could shake it off, at least that lived tolerably decent; and the most bitter and inveterate enemies to the real design of it, forced to bear witness to its authority; since no errors, since no divisions, since no religious or political delusions of mankind, could induce any people to lay it wholly aside, though declared enemies to the cause it promotes, it is certain that such a command is moral; and has some internal authority and advantage over men's minds and consciences, which they dare not wholly disobey.

Moral

Moral precepts are such, that the propriety and necessity of them are seen and felt by human nature; and this of the sabbath is such. For every man's reason will teach him, whatever rank in life he holds, that it is his duty to pursue some ordinary employment, and be diligent in it. His reason and feelings will also teach him, that certain pauses and rests from the toils of that pursuit are proper, and even necessary. Reason, I say, and feelings will teach him the necessity of these rests and pauses, but tis the God of unerring wisdom and foresight that can fix the proper time when they are to come on and go off. Man's reason and feeling can point out the necessity of the rule, but God only can fix it judiciously, so as properly to answer the end.

But the morality of a precept, is not the direct motive to obedience; at least it should not be made so, but the divine authority which enjoins it. True, the consideration of its morality, that is, of the necessity, decency and propriety of it, is not to be excluded; but the formal nature of the obligation, and what constitutes the reality of obedience, is a direct regard to the divine authority,

authority, which interposes to command us. And indeed tis this, properly speaking, that gives it the nature and force of a law. For though the rule, or thing so called, has propriety, necessity, and every thing on its side, yet tis not a law till enjoined by supreme authority. Our obedience, is to do what God bids us. And to do it, not directly, because we can discern the propriety of the thing, but because we know tis his will.

God indeed never lays any great stress on any thing, but what is moral; such rules, as in their own nature are necessary for the being and happiness of society. But when he does command, what is not strictly so in its own nature, we are guilty in case of disobedience here; because, we are bound by the great law of morality, to honor fathers and mothers that our days may be prolonged; i. e. we must be subject to all our lawful rulers and superiors, who are parents to the people that are under them; to God therefore much more, in whom all paternal authority is complet.

But where shall we find a command in the new testament for the christian sabbath? If it is moral,
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and of the importance represented above, how comes it to pass that we do not find it formally delivered, and preceptively worded and expressed there? I know not whether we can find any of the commands so delivered in the new testament. The ten rules, or the moral law of the world, is delivered and enacted formally as a law in the old testament, in its proper place. In the new therefore, there was no necessity of enacting and wording it preceptively in form again. It was only to be recited there as unrepealed and in force.

And this our Savior takes upon him to do at his first setting out, in his sermon upon the mount. Think not that I am come to destroy the law &c. that is, I am going now to set up the new dispensation foretold, wherein I shall remove many rites and ceremonies that were of no use, but to typify and give shadows of the gospel which is just going to be revealed. But some will be apt to confound things, and mistake my design. It will be said in my gospel, that the law is removed, and that men are no longer obliged to regard it: but let it be rightly understood, that it is the law
of

of figurative and temporary ceremonies, which was introduced because of sin, till the expiation should be made.

But think not that it is the law of the ten commands, where one is, Thou shalt not kill, and another, thou shalt not commit adultery, and so on. I am not come to repeal this law, nor dissolve the obligations of it. No, this law is not repealed by the gospel: not one command, not even the least command of it; not the least letter, which is jotta; no, not a tittle, which is the least part of a letter, is, or shall be repealed. Beware, I now warn you, that even to think, that any part is, or may be dissolved, is a crime. Guard therefore against the thought. For the universe would be good for nothing without this law; it would only be a monstrous system of lawless confusion and absurdities; therefore it were as good that the whole being and existence of heaven and earth were repealed at once, as that any one of the ten commandments should.

Thus our Savior does not go about to enact the law which was enacted already, but recites it,

it, and declares that under the gospel, every precept of it stood unrepealed, without exception. And then goes on to show how far it extended beyond men's usual conceptions of it, instancing in two of the commands, where some people would fancy themselves free from any breaches of it; to wit, that against murder and that against adultery, which prohibited, not only the outward action, but watched the most concealed, internal motions of the heart. And then in the remaining part of the discourse, he shows what our behavior under it ought to be, as it requires in general, piety, reverence, and devotion toward God, and kind actions and affections towards our fellow creatures; and closes the whole, Matthew 7. 12. This is the law and prophets. That is, this is the law which I said, think not that I am come to repeal it. This is the law upon which the prophets bestowed so many discourses; this is the law which I am come to fulfil, and upon which I have preached this discourse. Understand my sermon, I have preached the law to you; you might think otherwise, but observe what I say, this is the law of ten commands which I have been discoursing upon to you. Thus the law is wholly declared

declared to be unrepealed, under the gospel, in the hearing of the apostles by our Lord. They are warned, not to hear any teacher or prophet, that would say that any one of the commandments of the law was dissolved or lessened. Beware of them says he, they are false.

The apostles therefore, had afterwards nothing to do, but to recite any part of it, as occasion might make it necessary so to do, as having passed over, from the antiquated dispensation of Moses, into that of the new testament, and standing there in full force, in all its parts. Accordingly they do, as occasion required, recite the commandments, as in force under the new testament, and among others the fourth command. This appears in the following scriptures, as they stand in the Greek.

Matthew 28. 1. And the evening of sabbaths dawning into the first of sabbaths, came Mary &c. to see the sepulchre.

Mark 16. 2. And very early, being the first of sabbaths, they came to the sepulchre. —

verse

verse 9, And having risen upon the first morning of the sabbath, he appeared first to Mary —

Luke 24. 1. And upon the first of the sabbaths, being the depth of the morning, they came to the sepulchre.

John 20. 1. And upon the first of the sabbaths, Mary Magdalene cometh early, being yet darkness, unto the sepulchre. —

Acts 20. 7. And upon the first of the sabbaths, the disciples coming together to break bread, Paul preached unto them.

1. Cor. 16. 1. 2. And of the collection for the saints, as I have ordained in the churches of Galatia, so do ye. According to the first of sabbaths, let every one lay by him in store. —

These passages are elliptical, and are to be supplied out of Moses, who divides evening and morning into two as above. And according to that division, they will read thus. —

Matthew 28. 1. And the last evening of the fabbaths, dawning into the first morning of the fabbaths, Mary came to the sepulchre. —

Mark 16. 2. And exceeding early, upon the first of the fabbaths they came to the sepulchre, the sun then easting, or ascending.—verse 9. And having risen upon the first morning of the fabbath day.

Luke 24. 1. And upon the first morning of the fabbaths, being the depth of the morning, they came to the sepulchre. —

John 20. 1. And upon the first morning of the fabbaths, Mary cometh early, being yet dark, or darknes.—verse 19. Being therefore evening, upon that very day, that first of the fabbaths, came Jesus and stood in the midst.—

Acts 20. 7. And upon that day, that first of the fabbaths, Paul preached.

1. Cor. 16. 2. According to the first day of the fabbaths.—

The adjective *first*, one, or first, is left without its substantive, because more than one belongs to it; and must therefore be supplied by the attentive and judicious reader. As, for instance, first morning, first evening, for day of the week, first day of the christian sabbaths, first day of the resurrection-state, and consequently, by way of emphasis, first, and highest, and greatest of days.

The above passages are plainly intended to assert the resurrection of Christ from the dead, and precisely to fix the date of it. And, if I am not mistaken, it is done with great criticism and emphasis, as we might naturally expect an event of such moment to be. The evangelists tell us, that it was in the morning; in the first morning, the space between midnight and sun-rising; that it was not the light part of the first morning, but the dark, even darkness itself; and not only so, but that it was the depth of the darkness of the first morning. The depth of morning darkness is midnight, wherein we are at equal distance from the height of the past, and succeeding day.

Speaking in the vulgar stile, the sun descends

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from the meridian, down the western hemisphere, till he comes to the bottom or depth in the midnight point, which Luke calls the depth of darkness; and as soon as he passes that point, he is then easting or ascending up the eastern hemisphere, and ushering in the first morning. The women set out toward the monument in the depth of the darkness, and arrived there as Mark expresses it, exceeding early, the sun then beginning to ascend. That is, they reached the place just after the sun had entered the eastern hemisphere; and when they came they found the stone rolled away from the sepulchre, the guard gone, and consequently the resurrection past. This fixes the date of the resurrection with clearness and certainty. Mark says that he rose in the first morning, and not before the moment that ushered in the morning, had arrived. And the rest of the Evangelists, by the arrival of the women, prove, that it could not be many minutes after the morning commenced. Says Mark, he rose in the first morning, and not before; says John, it was not light, but in the darkness of the morning; says Luke, it was in the depth of that darkness; but says Mark, we do not mean by this to fix the midnight moment
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for the arrival of the women, but a few minutes after, exceeding early, the sun having but just entered the eastern hemisphere. It was then they came to the sepulchre, and found the resurrection already past. Thus, this most solemn and momentous of all events is critically and clearly dated, and fixed to be precisely at twelve o'clock, Jerusalem then forming the midnight point.

Again, these scriptures fix the date of Christ's appearance afterwards, both to the women and to the disciples. He appeared first to the women, to Mary Magdalene at least, and probably to some others, within the first morning, a little before sun rising. And to the disciples within the first evening of the same day, sometime before sun set. And the reason of fixing the date of this so carefully is, to blame and disgrace the negligence of the disciples, and to reward and honor the courage and resolution of the women. The women acted worthily, and the men mean and cowardly; and therefore the women have the honor of seeing him first.

Another thing to be observed in the words is,
that

that the day in which Christ rose, and in which he appeared as above, was a sabbath. He rose, says Mark, upon the first morning of the sabbath. This is rendered in our translation, first day of the week; and so the other inspired writers who invariably make use of the word sabbath and sabbaths upon the subject, are always rendered, first day of the week. And the reason assigned for this translation is, that the jews often called the week, sabbath, and that therefore we may suppose that the apostles do the same.

Grant it, that the jews did, it was never so called, but by those who were uninspired. The inspired writers of the old testament, always mean by sabbath, the day which God has blessed and sanctified for a religious rest. And this being the invariable sense of the word throughout the old testament, can we reasonably suppose that the apostles, who knew that it would be in the hands of all christians, and considered as the introduction into the new, yea as the new testament itself in its interior and initial state; can we, I say, imagine that the apostles in this case, would depart from the only sense of the word there, and give it

it that of uninspired men, upon a subject the most important in the whole christian dispensation? This is altogether incredible.

But it is scarce possible, that the jews themselves would be guilty of such a needless confusion in speaking and writing, as to call the week and sabbath promiscuously by the same name. Let any one consider with himself, if they were so called here in England, what uncertainties and mistakes it would unavoidably occasion. We should be, in many cases religious and civil, utterly at a loss how to understand each other's conversation, letters and books. It is not therefore credible that the jews ever did so, because it would be attended with national confusion, and uncertainty. They were wont indeed to say, that their religious and devout men, did fast upon the second and fifth day, BESHABBATH, which is translated, of the week. But it is evident that the preposition BETH in this place is to be rendered PRO; that is, before, or previous to. And the true reading therefore is, they fasted upon the second and fifth day, previous to the sabbath. So Luke 18. 12. NESTEVO DIS TOU SABBATTOU. I fast twice of the sabbath.

Supply

Supply the preposition, and the reading and sense are easy and clear, I fast twice before the sabbath.

Upon the whole I think it is very plain, that the jews neither did, nor could call the week, sabbath; and that if they did, that the apostles in harmonizing the old and new testament, and proving for the benefit of the whole world, that they perfectly agreed; and that the one is but the promise, and the other the completion of the same subject and blessing; should, in the very place, where they are knitting both testaments together, depart from the constant sense of words in the old testament, and introduce a new and false sense, in private use then among the jews, without giving us the least notice of it; I say, if the jews did do so, that the apostles should follow them on this occasion, cannot be supposed without absurdity.

It is therefore certain, when the apostles tell us that the day of the resurrection, was a sabbath-day, that we are to take the word in the same sense as it is used in the old testament, both in the Hebrew and the Greek, where it always means

means the same thing, i. e. the day of rest. This is then the name, and consequently the nature of the resurrection-day; it is a sabbath; a divine day of sacred and holy resting and cessation from common labor. The first morning of that day, was the first morning of a sabbath, a day of holy rest, and so was the first evening of it, as it is John 20. 19. where the evangelist speaks in the formal and critical stile thus, Being then evening, within that very day, the first (evening) of the sabbaths, and the doors being shut, where the disciples were assembled, for fear of the jews, came Jesus, and stood in the midst, and saith unto them, peace be unto you. The first morning and first evening are especially named, because they fix the dates of things as mentioned above, and measure the christian sabbath with great exactness and criticism. If the first morning is sabbatical, so the second of course; and if the first evening is, so must be the second. So that the day is measured and declared to be a sabbath-day, from twelve at night, to twelve at night.

Another thing observable in these passages is, that this sabbath, is introductory to other sabbaths.

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It is said to be the first of sabbaths, and first of the sabbaths. The apostles generally in most things, rather observe a conformity to the Septuagint than the Hebrew, not as preferable, but better known. Their phrase is, EMERA TWN SABBATWN, the day of the sabbaths. So they called the last day of the week, because it was the day upon which the sabbaths were successively celebrated and held. The apostles express themselves in the same form, only they are obliged to put MIA, instead of EMERA. The seventy had but one idea to express, but the apostles many; as first day of the week, first day of the resurrection, first day of the sabbath, first morning and first evening, as above. And because all these ideas could not properly be put down, they expressed them all compendiously in one word, and said, The MIA of the sabbath.

This day, therefore, introduced the christian sabbaths, and settled the order and succession of them. It was the first day of the sabbaths.

It is farther observable in these passages, that the sabbath in the christian church, under the
ministry

ministry of the apostles, went on periodically according to the above settled order. 1 Corinthians 16. 12. According to the first of sabbaths, lay by you, says the apostle. Having discoursed largely of the resurrection of Christ and ours, and the matter of our victory and triumph therein, he exhorts them to abound in the work of the Lord, and proceeds to give directions relating to one special branch of that work, that is, to make a store, or treasure for the faints. This treasure was to be gathered by a weekly collection, made upon the sabbath-day, wherein each is directed to contribute in proportion to his success in business in the preceding week.

It is but natural to infer, that there would be a difficulty in settling the day on which it was to be done. The jews, of whom there were many in every church, would be certain to have a veneration for their own national sabbath, which they knew to be of a divine original; and would be prejudiced against the first day of the week, because it was the pagan sabbath, on which they worshipped the sun. This doubtless had created difficulties on other occasions, and would do the

same on this. Therefore the apostle, with his apostolic authority interposes, and authoritatively appoints the day, on which it was to be done. Says he, let it be done upon the sabbath which comes on by a calculation according to the first of sabbaths. Let your week be numbered, not according to the jewish sabbath, but let your working days be measured and reckoned according to the first of sabbaths. Work, and endeavor to get for six days, and then keep a sabbath on the seventh; but let it not be on the jewish seventh, but let it be the first of sabbaths; the day of the resurrection, of which I have been largely discoursing, and exposing the absurdity of the errors that prevail among you concerning it. I told you above, that we were upon the resurrection-day of Christ, delivered from the guilt of sin, the condemnation of the law, the sting of death, and the power of the grave; and, received the most assured pledge and proof of our immortality. Therefore to perpetuate the memory of the resurrection, and consequently the redemption, and to strengthen you against errors concerning it, let the day on which it was finished be your sabbath. For as the week and sabbath were formerly calculated, to be a standing witness
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against idolatry, and errors relating to the creation of the world, so now must the week and sabbath be a standing witness for the redemption of the same world, which was finished on the first day of the week. Work then all the week for six days, then rest, and hold a sabbath on the first day, and make this collection on that day, when you are gathered together for the purposes of divine worship. For this is what I do ordain in all other churches.

The apostle therefore in this place, sinks the credit, destroys the authority of the day of the jewish sabbath, and turns it over into a working day, and sets up the first day of the week in the room of it as the only sabbath.

And he had many reasons for so doing; one was, that the jewish sabbath, yea, all their sabbaths, are, in a certain mystical sense, reckoned to have come over into the christian sabbath along with the dawn of the resurrection morning. So it is expressed in Matthew 28. 1. The evening, or end of sabbaths, dawning into the first morning of sabbaths. Here it appears that the evening preceding

preceding the resurrection, was the evening, or end of some preceding sabbath, and that that morning, was the first, or beginning of some succeeding ones. It is impossible to doubt whether the foregoing were the jewish, nor can we be at a loss to know that by the succeeding, we are to understand the christian; because, there were no others to be set in opposition to each other.

It is here then further asserted, that the end, or evening of the foregoing sabbaths, dawned itself into the morning, or first of the succeeding. This is not spoken according to the real state of things, but according to what appears to us, which is the most eligible way. According to this common mode of speaking, it is here reckoned that the end, or twilight of the foregoing jewish sabbath, winged itself away from the western, to the eastern horizon, and came over into the MIA of the new sabbaths, and along with it, all the sabbaths with which it was connected.

The evening of the sabbath which preceded the resurrection, was the OPSE, or, as the word signifies,

signifies, the utmost edge and extremity, not of that sabbath only, but of sabbaths, in a general and indefinite sense: all former sabbaths, sabbatical years, jubilees, and primitive holy days, came over, with all their attendant authority, and landed in the east that morning, and were involved and comprehended, in one solemn day, set up in the front of the week, to be the unalterable sabbath of christianity. The lighting up of that morning then, was the dawn of the new world, the reduction of all the primitive sabbaths of the world, and their passing over out of their first situation, into the MIA of the new creation.

Consequently the ancient sabbaths are not lost, but removed out of their first places, and as it were reduced, contracted, and comprehended, within the limits of one high and great day, which alone must be called, and honored as a sabbath.

Here then we may see, not only the reality, but the authority, pre-eminence, and sublimity of the christian sabbath. Christ had upon that morning all things in the universe brought down under
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his feet, into a state of absolute subjection. He had a name given him which was above every name, with all power in heaven and earth, that he might rule with universal authority, and unrivalled sovereignty; and so every thing was bound to give way to him.

He therefore raised the day, as his own peculiar day, to a state of public honor and distinction. So we find it called in Revelations 1. 10. The Lord's day, as we have it, but the right reading is, The lorded day. The day that Christ lorded and goded. The noble day of matchless honor, distinction and conspicuity. This day then is the Lord God of all days; the sacred measurer and ruler of all time; the day of divine holiness and grace; the Sanctifier, Lord and Saviour of the world.

So that not to keep this day holy, or to honor as a sabbath any other day along with it, is sacrilege and wickedness; for all the titles, honors, rules, power, and sanctity of a sabbath, are confined to this alone, to teach the world, that he, whose day it is, is to reign and save without a rival.

And

And I think that *mia*, first, is here to be read not only as an adjective, but as an adjective and substantive, and is to be taken, being between the masculine and neuter, and partaking of both, as carrying all the sense of substantive and adjective, masculine, feminine and neuter. But this only as a probability; which I gather from the formality, emphasis, and repetition with which it is used, upon this occasion, in order to signify that the christian sabbath, comprehends every idea, every species, every degree, every perfection, and every property, and sense of a sabbath, that ever was, or will be. All the sabbaths of the world, on account of this transition, are, as to their former situation annihilated, and blotted out of the annals of time, as if they had never been heard of: and the morning of the resurrection, is therefore called the first of sabbaths, as if it was the first thing of the kind that was ever heard of in the creation.

Our Lord for this reason might sink the credit of the jewish sabbath at the approach of the new. And I think he evidently did; for he orders some of the people whom he had cured, to carry their

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beds in a publick manner upon the sabbath-day. There was no necessity for doing this at the time in which it was done. Nor can we suppose that he ordered it to be done on purpose to provoke and exasperate his enemies against him; for it is contrary to his nature and command to give unnecessary offences. But if we suppose that he meant to awaken their attention to consider that the jewish sabbath, as it stood in its peculiar administration to them, was only temporary; and, like the greatest part of their dispensation, was soon to pass into a higher state, this assigns a good reason for his conduct therein.

This appears more evident still in the matter of the ears of corn. Matthew 12. 1. At that time Jesus went through the corn fields on the sabbaths. So it should be read.

By Luke 6. 1. We find that it was the second sabbath after the first, the pharisees found fault with him. That is, they found fault with him upon his allowing it to be done two sabbaths, successively. And he vindicates himself and disciples, by alluding to David's breach of a
temporary

temporary command, in a certain case, without being censured for it. And asserts that he was Lord of the sabbath: and therefore had power over it, intimating, I think, his design of bringing it under a new administration.

But be this as it will, that the sabbath is removed into the first day of the week, is clear from the testimonies above. And consequently, the christian sabbath, has in it every thing that is possible to be in a sabbath; all the contents, all the principles and all the ideas that can contribute to give it greatness and authority.

The primitive saints had a prospect of this transcendent day under the gospel, and sung over it, and prophesied of its coming; and, by an anticipating faith made it present, when as yet it was many years forward in futurity. An instance of this we have in Psalm 118. 23. This is the day which the Lord hath made; we will rejoice and be glad in it.

The day here alluded to, is some way or other made remarkable and solemn: and, that it is the first
day

day of the week cannot I think, be doubted. For it is said before, that the stone which the builders refused, is become the head of the corner. This is the Lord's doing, and it is marvellous in our eyes. This is the day the Lord hath made, we will rejoice and be glad in it. This work, was God's raising his son from the dead; setting him at his right hand in heavenly places, far above all principalities, powers, might and dominion, and every name that is named, not only in this world, but in that which is to come; putting all things under his feet; and giving him to be head over all things unto his church.

This was done upon the first day of the week. Then it was, that all power in heaven and earth was vested in him. And tho he did not make his formal entrance into his glory till some days after, yet upon the morning of his resurrection, the right hand of the throne of the majesty in the heavens immediately became his; and the day upon which it was done, was marked out for publick gladness and rejoicing.

Hereupon, all the works of God were finished.

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The head stone of the corner was put in its place, after which the building was compleat. This is an allusion to the manner of building among the jews, whose houses were flat-roof'd. And when they had compleated every thing within and without under the roof, they ornamented the top with battlements, and the corners with large and costly stones. And when the last corner stone was put on, the work was wholly finished. So when the son of God came, and added the work of redemption to that of creation, the divine architecture was carried to its height, and all the works of God being compleated, ceased: and the whole then, of necessity terminated in a publick sabbath. I say, it of necessity so terminated, because, more, or better, was impossible to be done. Therefore, a cessation must take place, and joy and satisfaction follow of course.

This is the primary and essential idea of a sabbath. It is God's ceasing to work, because more or greater, cannot in wisdom be attempted; and his taking pleasure in viewing what is done, because it cannot be done better. A sabbath therefore has its origin in the nature and works of
 God;

God; and is the unavoidable and necessary result of absolute perfection. And he that says, that there is no sabbath, is the very same as the fool who says, there is no God. The one is as void of all real knowledge and sensible reflections, as the other; because, as we said, a sabbath necessarily springs from the perfection of God.

When therefore, in the first week, he gave the creation its primary state of existence, in the close of the sixth day, he viewed all the work, and behold all was very good. The whole universe, in all its parts, was as compleat, as, in its introductory and initial state, it possibly could be. And consequently, the work must of necessity cease, and terminate in a sabbath on the seventh day.

The work, however, was not always to rest there. For this was but introductory, and a good beginning; and, as such only, it was celebrated with a sabbath. For God had then in his eye, a fulness of time, Galatians 4. 4. Ephesians 1. 10. in which, man was to be raised to a higher state, and all other things also for his sake. He is the highest in the scale of created existence, and in

a station next to God himself. The creation is but an appendage to his nature, and he was immediately, as soon as he was created, put into a state of headship and dominion over the whole. But when that fulness of time was come, he had a second creation, and passed into his highest state of existence, and was raised to his final dignity; and all the creation along with him. But the visibility of his glory is with-held till the last day.

The first part of the work of God in this new creation, was to justify the human race. That is, to make, and to declare them righteous, or just, in the highest and grandest sense. This is not to be considered as a scheme of a subsequent nature; and a contrivance, as some suppose, to relieve man, as fallen under guilt and condemnation; but a primary article in the original counsel which contained the plan of his condition. The decree was, that first, he should hold the highest station in the scale of created existence; and, afterwards, that existence to be adorned with a moral character of such sublimity and excellency, as would be a real ornament to it for ever.

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This sublime character was acted for him, in the person of a substitute; who in the fulness of time, appeared as the general mediator and representative of all men. He sustained the character of the whole human race, and acted for them as his constituents; and what-ever was done by him, was, mystically and constructively, done by every one of them. For the representative and his constituents, as far as the matter of the representation reaches, are but one constructive person.

This was a work of such magnitude, that it must not be entered upon while time was a child, and creation an infant. In order to set it on foot, a fulness of time must arrive. This was about four thousand years. The reason, is the greatness of the subject. It is so great, that a pause of four thousand years must precede it. God was in haste to be engaged in the work, but such the immensity of God's love to the human race, such the unbounded affection, and, I was going to say, such the extravagant partiality, such the honor and glory intended, so incredible the designs in their favor, that they will be altogether unable to hear it. Their eyes will be dazzled with the

the brightness and splendor, their ears will be dinned with the sound, and their hearts overwhelmed with the revelations and exhibitions of it. Four thousand years therefore, will be little enough to give notice of it. On this account, God sent forth heralds and made proclamations in all ages, and caused the sound of his feet to be heard upon the mountains, till time was of age and the creation come to maturity.

The subject was too big for utterance, and man in his best state, too weak and feeble to hear it. So marvellous and matchless is this love, that it transcends every thing great besides; and nullifies all other things, and remains alone the object of wonder and admiration. There was no room to pour it forth, and therefore there must be time allowed for it. And beside, God would hereby, raise the expectations of mankind, that he might come at their desire; and be received with affection and esteem by them; and be, as the Prophet has it, Haggai 2. 7. the desire of all nations.

And if sin had not entered, and Satan become by usurpation, the lord and god of the world, and

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filled

filled men with wrath against him, it had been so. He would have been the joyous desire of all the nations of the world, and would have been received by them with suitable affections and applause. But the deceiver throwing things into disorder and confusion, prevented it, and made his gracious appearance and engagement for us, a matter of disgust and offence.

This wickedness of the devil prevented that general jubilee, which all nations would have had by the coming of their universal mediator and substitute, whose coming and engagement, was pregnant with love and good will. And many would have been joyful spectators of the scene, while he was fulfilling all righteousness, and rendering every human character truly respectable and sublime.

Nothing but this would satisfy the love of God to man. Time and eternity had been filled and burdened with it; and mankind are unable to this day, either to look at it or hear it. Not absolutely unable; but accidentally, through their own fault, they can endure neither the sight nor sound of it. The creation has been declaring and publishing
invisible

invisible things; even an eternal power and godhead wholly in love with us, laboring and striving how to express it. And this is one peculiar manifestation of it under our present consideration.

Now to justify a man is not the same as to pardon him. To pardon him is to overlook his faults, and to forbear the punishment which is due. But to justify him is to vindicate his character, to disprove all that may be laid to his charge as flanders, and to declare him innocent and unblemished in the eye of the law. And, as it is to be taken here, it is to vindicate him so far as to prove, that it was impossible to be better, or to do more good than he has done. He has magnified the law and made it honorable.

The law by which his righteousness is measured, is the law of ten commands, delivered on mount Sinai. This law, is nothing but the result and expression of the inward aversion which God has to what is evil, and the delight he has in what is good. All the force, with which he hates injustice and confusion, and all the energy with which he loves what is reasonable, just and good, is come

out into ten words or rules. It is a law therefore which is infinitely against all sin, and for holiness.

And when all men had lost this awful idea and sense of it, God, to revive it again, gathered together the children of Israel, to the number of about two millions of people, at the foot of mount Sinai, to give it once a proper reading. He read it chiefly in its prohibitory parts, where it forbids to do evil. And he allowed himself in some degree, to speak as he felt. And the adorable fiery flame and energy, with which he hates evil, coming out in the pronunciation, every human ear and nerve, found the dreadful emphasis, and hard accents insufferable; not to be heard, but at the peril of life. Man is so far from being able in his own person to fulfil this law, that if the testimony of near two millions of people is to be admitted, he is not able to hear it read to him with a proper pronunciation. Its being read by a proper reader but once, had like, not to be the life, but the death of one of the largest assemblies in the world.

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He was not able to keep it in his primitive state of goodness, before he fell into sin and corruption. For though he very far, in all abilities, exceeded our present state, yet being but finite, it was impossible for him to comprehend and reduce into practice, in its full latitude, a law which was infinitely against evil, and for holiness. He was honest and innocent, a well-wisher to the cause of holiness, and an admirer of the law as holy, just and good; and, he could, in a limited degree keep from what it forbade, and do what it required. But the business contained in it, far exceeded his finite capacity; and the commandments being exceeding broad and high, in all his attempts and endeavors, left him far behind.

Man was created with a capacity, in a certain sense, neither to save nor destroy himself; but to admit of principles, that might do either. Yet he was the most excellent of the works of God, superior to the angelic nature. For sin might originate in the nature of angels, and, though not necessarily, yet, spontaneously might spring from them. They might, and did fall from something within themselves, but man could not. He
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was so well made, that from within himself he had nothing to fear. It was easy and natural for him to chuse what was right; and this was so prevalent, that he would never of himself, have deviated from it. All therefore, that he had to guard against was, evil persuasions or seductions from without.

It is plain that between the creation week and the finishing of the garden of Eden, a party of the angels had formed a confederacy against God; and were resolved to infect the creation with sin: that they had a chief that headed them, by whose abilities they had been carried away; whose great talents being now corrupted, made him enormously wicked and artful in the propagation of evil. And it is certain that Adam was particularly informed of the whole affair, and was cautioned to beware of that bold and crafty chief, who alone would have courage enough to attack him. For though this is not mentioned in the history, yet things are so stated by Moses, as to make it so reasonable a thing, that it cannot be doubted. For if God would not hide from Abraham his friend, what he was going to do to Sodom, because his nephew was there; how much more certain is it, that

Adam

Adam, who in the history is represented as the darling of God, should be faithfully informed of a plot so formidable in its nature, and so dangerous to him and his posterity! And especially as it was hatched among those very creatures, who were to wait upon him as his ministers and attendants.

It is then beyond a doubt, that Adam, the object of God's peculiar delight and affection, had certain intelligence that evil had already broke out; where it had originated, where his danger lay, and how to avoid it. And that the ring-leader, by his success among the angels, would be bold enough to attempt him. And that if he guarded against him, he was safe and had nothing to fear from any other quarter.

To render these instructions more efficacious, and to manifest further the love of God, and his care and attention, he reared in the garden which he had made for his delight, two trees of a singular nature. One was the tree of life, whose fruit was efficacious to make his bodily frame immortal, of which he was to eat freely at pleasure. This would make the body vivid and alert; and preserve
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it in a constant state of ease, power, bloom and beauty. Hard by, was the tree of knowledge of good and evil. The fruit of this tree was noxious. It would clog the body and infect the whole frame. It would so mix, that it would become one with it, as if an original ingredient in the constitution. It would spoil its beauty, which was at first very great, and make it heavy, weak, sick and mortal. Therefore says God, never taste this fruit, for in the day thou dost, it will throw thee into a pining, dying state.

These two trees were also monitory. The tree of life taught him his dependance upon God. He told him what was meant by it. That is, that he could not attain to life and righteousness of himself, but was to receive it from God, as he received the fruit from that salutary tree. God, would preach wisdom, life and righteousness to him out of himself, and he must hear it and receive it into his mind: and then it would enter in, and incorporate itself with his mind and become one with it, as the fruit of that tree did with his bodily frame, to make it immortal. So that he was here taught that his eternal life, or righteousness which is the same thing

thing, is to proceed from God; to be heard, received, believed and embraced till it was incorporated with his mind and conscience. Thus the design of this tree, with regard to Adam and his posterity, appears to be the most benevolent that can be conceived.

The tree of knowledge of good and evil also was to teach him, that there was no evil in himself, and that if he became such, it must be by his receiving it into his mind from some other being. And, that there was one wicked orator, by whose eloquence he might be corrupted, and but one in the whole creation, from whom he had any thing to fear. And whereas the fruit of the forbidden tree, was beautiful and agreeable to the sight, and seemed as good as any other, though full of poison and infection; so the doctrine of the enemy would be delivered under a fair and specious appearance of truth and innocency. This tree then was to Adam a constant memento, preaching to him continually, beware, thine enemy is one, whose doctrine is specious and enticing, but full of all mischief and pregnant with death. The number and appearance of it,

and the ill quality of its fruit, were all doctrinal and monitory, and contained more instruction than I can here point out.

The tree of life was designed to yield both food and doctrine, but this was doctrinal only, and not to be meddled with as food, because of its bad qualities. This was therefore to be considered and used only as a tree to convey knowledge. For by recollecting and contemplating the dreadful effect of that deceitful fruit upon the body, he was to know the deadly effects of a lying and false doctrine upon the mind: that as the one mixed with the body and corrupted and vitiated it, so the other would the mind. This also was to put him in mind of the love and goodness of God, who had such care for him as to create a tree on purpose, to be placed before his eyes, as a constant monitor of his danger. And so it is properly called a tree of knowledge of good and evil. For it preached always the goodness of God and his tender care and solicitude to prevent his being taken in the snare; and also the wickedness of the devil who had a design against him.

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The institution of this doctrinal tree, was the most natural result of that special good will which prevailed in the divine mind to human nature, and of which his conduct and works were but the constant expressions and assurances. Adam having but a speculative knowledge of the nature and properties of moral evil, divine love, ever active in his favor, and full of contrivances for his safety, would fain have confined him to that, and kept him ignorant of every thing beyond it. The highest ideas of the evil of sin that he could attain to, was by reasoning upon the bad effects of the malignant juice of that poisonous fruit. This tree measured his knowledge of evil, and shewed him how far he might pry into it, to wit, by a comparison made between it and that deadly fruit. He knew not much about it, but this he knew, that it was infectious, insinuating, weakening, painful and deadly, or destructive to the last degree. That it was very deceitful, appearing not only harmless, but pleasant and profitable. That it originated in one creature made very eminent in the creation, who had been active in propagating it. That as the fruit of that tree would hurt no-body unless

it was eaten; so that evil brought forth by Satan would hurt no one unless he received and believed it. And lastly, that no one was under any necessity to fall into sin, as no person could be compelled to eat of that fruit. As the one, so the other must be matter of choice. This was the nature and measure of the knowledge of evil unto which he was to confine himself, without attempting to go beyond it. He was to look at the tree, and there he could see all that he was to know of the nature, origin, effects, propagation, and author of moral evil; how it could infect him, what the consequences would be, and how to avoid them.

And, as I said before, this conveyed the ideas and assurances of the goodness of God. By casting his eye upon the tree he saw how careful he was to stop evil from spreading. How loving and affectionate to man; and, if I may so speak, how anxious to prevent his fall and misery. How kindly and compassionately he warns and forbids him to do any thing to his own hurt. Here he saw and knew that God never meant, nor designed his fall, but earnestly wished the contrary, and took every step that

that could be taken to prevent it. Thus the tree was strictly speaking, a tree of knowledge of good and evil.

I have here dropped into many repetitions and tautologies, from an earnest desire to rescue this dispensation of special love to man, from that obscurity, and even slur and censure which are cast upon it; being generally looked upon, as very dark and unaccountable, if not in fact, a trap and snare for him: whereas the contrary is as certain and clear as the sun.

These trees then were two preachers, representing God and the devil; and the fruits, the two doctrines, truth and falsehood; and the design of both was the same; to express the love of God to man, to shew him the nature of his condition, to admonish him of his danger, to teach him to avoid it, and prevent his falling into sin and misery. And more to save him could not be done, without treating him as a fool or an idiot. Preventing care and compassion could not be carried further, consistent with a state of trial and the use of reason, to secure his innocence.

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In reference to these trees in Paradise, our Lord admonishes the people to beware of false teachers as of noxious trees, bringing forth corrupt and hurtful fruits. On the contrary, teachers of the true doctrine, are good trees bringing forth good fruit. The former he calls a generation of vipers, because they acted over again the work of the devil, who by the serpent brought the mischief into the garden, whose vitious doctrine was represented by a most venomous tree created for the purpose. A tree that had slow poison enough and rancor sufficient, to insinuate itself through every human body, and incurably vitiate the whole mass of human blood to the end of time.

Hence Satan's contrivance to make our first parents sin by eating that fruit, rather than any other way; because, while the pernicious fruit would insinuate itself through the body and bring it under sickness and death, so the lye, by which they would be persuaded to eat it, would at the same time, equally pervade the mind and vitiate the reasonable powers; and so by one masterly contrivance, infect all human nature in

in body and mind; which he knew would be the greatest spite to God that he could achieve. But as I said before, every precaution was used to prevent Adam's fall. Greater care could not be expressed; and more effectual means to save him from the disaster, could not be used without insulting him as a fool, or imprisoning him as a slave or a felon. The two trees perpetually taught him his danger and means of defence. The tree of knowledge, constantly described the devil to him and exposed his fatal designs.

This embarrassed the head of the apostacy exceedingly. Knowing that Adam had such accurate intelligence of his proceedings, and had received such descriptive ideas and definitions of his person, he himself must not appear; else, Adam would be able to point him out with his finger, and say yonder he comes. And on the other hand, the expedition is of that importance in the scheme of mischief, that the management must be trusted with no other.

He had then but one way left to make an attempt

attempt upon him with any hopes of success; and that was, by disguising his personal form. He must conceal himself within some creature, in habit and attitude, the remotest that could be from his own order. And to prevent all suspicion and alarm, it must be some creature which is familiar to him. The serpent was the furthest in form and attitude and therefore thought to be the fittest for the purpose. Here an angel may lie concealed long enough without being suspected. And though the creature hereby was to be influenced to deviate from the common rule by speaking, yet any thing might be supposed sooner than that an angel resided or acted within. He might reason with himself and say, It may raise something of a wonder to hear the dumb creature speak, and it is to be hoped that this will serve only as a diversion, but will never raise a suspicion that I am there. I shall thus concealed, pass for a serpent and no more.

But yet I am afraid that I shall not. Adam is endowed with such a depth of understanding and possesses such talents, of which he has lately given sufficient demonstrations, in giving
all

all the creatures such descriptive names, that his discernment and presence of mind is to be dreaded. As soon as he hears the reptile speak articulately, he will say, serpents, though subtle, were not made to be orators, but to crawl, and be dumb and without reason. Therefore thou must be some hypocrite in disguise, whose business will not admit of his appearing in his real character.

There is therefore but one way left; and that is, to make the attack upon the woman when alone. She is younger in existence, weaker in faculties and more likely to be seduced.

And thus the devil attacked the woman alone, who was not well versed in the various properties and organs of the creatures: and plainly, in the character of an innocent and honest querist, took her by surprise. Adam was not deceived, but overcome by his love to the woman, and unable to bear the thought of parting, plunged himself into her condition, and so completed the fall and ruin of human nature.

And hence it is that the devil came to be called

a serpent. For he pretending to be but a serpent, that he might accomplish his wicked designs, God, to mortify and mock him, fastens upon him the character of the mean reptile, whose form he had assumed. From a state of real grandeur and glory, among the first creatures in the scale of being, for base ends he transmigrated and metamorphosed himself into a serpent; but he never dreamt of the consequence. To his great surprise, he found he could not disentangle himself nor quit his situation: was bound to stay there, and to appear before God in that degraded and humiliating form. And God talks to him now, as if he had ceased to be an angel of any sort good or bad, and takes upon him, as if he did not apprehend that there was any thing higher or better in name or nature, than a mean and crawling serpent before him. It is as if he had said to him, Thou hast despised a state of grandeur and honor and splendor in subjection to me; and hast descended to the last degree of meanness. I now confirm thy choice, and entail upon thee all the disgrace which thou hast made thine own. Thou hast made thyself a serpent, so I call thee and so I esteem thee. By ~~all in heaven and on earth,~~
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and to all eternity, thou shalt be called and deemed a serpent. And it is very probable that hereupon God impressed upon him something of the form and likeness of this crawling reptile, and doomed him to go on his belly and to eat dust. That is, he made him in personal form, attitude, motion and practice, despicable beyond any other creature; the very picture and pattern of all deformity and uncomeliness. So that the sight of him will ever lessen him in every mind, and will raise loathing and disgust in every breast against him. There was a great deal of wit and management in the above contrivance and transmigration, but the sad consequence, which he never thought of, spoiled all, and made it to a being whose predominant sin was pride, mortifying and cutting beyond expression. He is told that now he is cast down under foot and that his head, by every heel is liable to be injured.

The love of God to man further appears in appointing Adam, under every possible advantage, to act in an inferior degree the part of a mediator and substitute for all his posterity. This is plain

from Romans 5. 14. where he is said to be a type or figure of him who was to come. He was to keep the faith as a substitute for a while, to vanquish temptations, possibly only this one, and so for a little time to preserve his finite character unblemished and unfulfilled; and then himself, and all his posterity, would be fixed in a condition from whence they neither would, nor should fall. And thus the trial of human nature was made short and light; the term confined to one day, one hour, and I think less than that. After one shock of temptation endured and withstood, every thing that could endanger innocence, for ever ceased. And the victory of one man, crowned the whole; and, was to be counted unto them for righteousness. Yet he could not hereby properly justify either himself or them.

Therefore to bring things to a state of maturity, Immanuel, in the fulness of time came to fulfil all righteousness. In order hereunto, he put it on as a breast plate, and a helmet of salvation upon his head; he put on the garments of vengeance for clothing, and was clad with zeal as a cloak; so that what had been hitherto
received

received doctrinally in theory, he might now reduce to practice, and in all the energy and plenitude of the godhead, act it over, in the sight of the sons of men.

Accordingly, his business in the world is thus described in Hebrews 1. 9. Thou hast loved righteousness, and hated iniquity. All the work he had to do on earth was, with suitable measures of energy and zeal, to love righteousness and hate iniquity. This, as yet, never had, and never could be done till he came. When Adam, the best of men, acted according to the law against sin, he had no internals adequate to the work. There is in sin, such quantities, and qualities, and fulness of evil; such complications of losses, hurt, damage, torments, madness and monstrous absurdities; it comprehends in its nature, such intathomable depths of sorrows, death and hell; that no man ever could, in acting against it, do justice. For after all his finite and consequently feeble efforts, there would be still more due.

Jesus therefore was the only one here capable
of

of doing justice. He came to act against it; and all the internal force and fulness of the godhead was in every thing he did. There was consequently such inward oppositions to it, such armed resolutions, such vehement anger, risings and resentment in the mind; conducted with such perfect prudence and self possession, that from him, and him only, moral evil had its due. He disliked and hated it sufficiently. The prophets therefore represent him in this work, as kindled and fired by the most tremendous passions of wrath and anger; and describe the year of our redemption, as the day of God's vengeance. And for this reason, the devil, the prince of this world, had nothing in him upon which he could make an impression. He could never get any evil to make an entrance. Every sin managed against him as a temptation, rebounded: and, recoiling, with double force fell backward into hell whence it came.

Justice, or righteousness on the other hand, that is, doing as we would be done by, is so amiable and lovely, that it is worthy to be for ever admired and adored. And as in the former
case

ease, so in this, man in his best state is altogether vanity. The business of loving righteousness sufficiently and supporting its cause, and espousing its interest properly, is what transcends all that ever was or could be found in finite beings. There is in Justice, such a plenitude of perfect reason and good sense, comprehending in its nature, whatever is calm, orderly, harmonious and beautiful: and, therefore must be, the pure and only spring of ease, joy and glory. They as naturally and necessarily flow from it, as water from the fountain, or beams from the sun. This is Moses and the prophets, the law and gospel, grace and glory. The whole is justice. All good sense, gladness and glory lies in it. Adam was a friend and a true admirer of virtue; but his ardor was finite and feeble, and fell short of the respect due to the subject. The extent of his existence would not admit of energy and zeal adequate to the love and affection due.

The Son of God only was capable of loving justice as it deserved; and, at the time appointed, appears in order thereunto. The depth of his existence could afford a vehemency and glow,
sufficient

sufficient upon every occasion, to vindicate its glory and to give true ideas and apprehensions of its importance. Justice had been heard of by the hearing of the ear before, and the theory had ran through every age. But to reduce it to practice in its fulness, none had, or could. As the prophet has it, Isaiah 9. The zeal of the Lord of hosts will perform this. And his only was adequate to the work.

And nobody knows what justice means but he that learns it out of the four evangelists. There we have the eternal doctrine and theory realized in the practice of the man of Galilee. There his soul was set on fire; and there, for years, he honored justice, and took such strides in the practice of it, and persevered therein with that ardent flame and glow, as left all created beings far behind. Here the goings of our God, and his coming forth out of himself are to be seen. For in the person and life of Jesus, his internal perfections shine forth in open actions, and that depth of Justice which had lain concealed in the divine nature, is rendered visible to all.

This

This the apostle calls, Romans 3, the manifestation of the righteousness of God. Now, says he, the righteousness of God is manifested. That is, it is no longer a secret. We now know, what righteousness in God means: the properties of it are opened; its glory, riches and sublimity discovered. We now know, how righteous he is, how he loves it, how he acts it, and how excellent and transcendent it is in itself. This is now fully opened and exhibited in the life of Jesus of Nazareth.

God the father himself owns this. Says he, in the text above, Thou hast loved righteousness and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness, above thy fellows. Many men and angels had been engaged in the same cause, and had, in various ways and degrees signalized themselves therein; but all that they could do, was little more than giving proofs of their good will to the cause. They meant and attempted, and therefore are thought worthy to be called his fellows or co-partners; but what they could do, was so little, that it was scarce perceptible. They had comparatively so little aversion

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to iniquity, and their love to justice was so small when compared with what was due; and all put together, was so trifling when viewed in competition with what was found in him, that the father turns from them to him, and accosts him as alone the lover of justice and hater of iniquity. Thou, says he, hast done it: thou, and thou only. There has been nothing done worth speaking of by any body beside thyself. Thou hast done it to all intents and purposes. There is in sin so much to be disliked, that it never was, nor could be properly treated by any other; and in virtue so much to be admired and loved, that thyself alone was capable of acting it over. But now all that was due, is rendered to both. Thou hast loved righteousness and hated iniquity altogether as they deserved.

That part of the mediator's work, which is here meant, was temporary; confined within a certain period. This period was to be so long, as that temptations and seductions might have opportunities, to do their utmost to cause a warping from the truth, and no longer. This appears by the event, to be about thirty years. This was the term of trial: during which space, any being might,

might, if he chose it, attack him; and if he could, draw him aside from the path of justice. Every one who chose it had his hour, and the power of darkness to assist in any onset that might be made. Accordingly men and devils made the best of their time for the purpose; and left no experiment untried to ensnare him. Sometimes they tried by secret intrigues what they could do, at other times by open and bare faced violence. One time they would storm and rave at him, and by and by again dissemble and flatter.

But all was vain and ineffectual. The sweet and soothing voice of flattery and dissimulation, on the one hand, the provocation of rude and barbarous insults on the other; the frightful picture of poverty and famine, and the alluring face of worldly glory and splendor, with all the ingenuity and craft with which they were managed against him, made no impression; and had no other effect, than to inflame his love and increase his ardor in the practice of virtue. And in a word, all the engines in earth and hell played upon him in vain. His love of justice and hatred of iniquity remained perfect and
 invincible;

invincible; and all the dirt that they could throw upon him, could not stain his character, nor fully it with the smallest spot.

Nor can I here find in my heart to make an apology for expatiating, for the whole is my own. I mean it is every body's. He sustained the character, and acted the part of human nature at large. Every human character was comprehended in his, every individual person mystically lived in his life, spoke in his word, loved righteousness, hated iniquity, bore the shock of temptations, under every circumstance that could render them ensnaring: and, without vanity and ostentation triumphed over them all, through the whole term of our trial. For all that was in him, said or done by him, during this period, constituted our character.

But though this period was in some respects short, and the life contained in it temporary, yet being connected with all that he was before, and would be after, it brings upon us all that he ever did, and will do. Consequently the apostle says, that the gift of God is eternal life,

Romans

Romans 6. 23. For though that part of it, which was acted upon earth was temporary, yet being connected as above, it drew the whole along with it. It is therefore an eternity of living in righteousness, that by imputation is passed over from him unto us. And the purpose and decree of this transfer or assignment of a borrowed life or character, was fixed and dated before the world began. 2 Timothy, 1. 9. So that what was done in the fulness of time, was but the manifestation and execution of that charitable decree, in which we received a holy calling and life by grace or gift, before time began.

Antient saints lived in the faith and assurance of this, under dispensations far inferior to ours in light and clearness. Job for instance in chap. 9. 2. 3. — 15. — 21. 22. chapter 10. 15. How should man be just with God? If he will contend with him, he cannot answer him one of a thousand. Whom though I were righteous, I would not answer him; I would make supplications to my judge. Though I were perfect yet would I not know my soul: I would despise my life. This is one thing, therefore
I said

I said it, he destroyeth the perfect and the wicked. If I be wicked wo unto me; If I be righteous, yet will I not lift up my head.

Job, in disputing with his friends, allows that he was a finner; and if he was a wicked, that is, a wilful finner, as they would fain make him, wo be unto him. But if he was, or could be, altogether righteous, yet that he could not look upon it in the same light as they now seemed to do. Man, though righteous, could not with God be deemed such at all. Yea though his righteousness was perfect, carried on and acted as far as a created nature could carry it, yet with God he must not hold up his head nor show his face. For if he sits on the throne to examine a man about the nature and extent of justice, to ask him how much he had loved it, how far he understood it, and how he had practised it, and whether he had carried matters as far as even justice itself deserved: if this should be the case, a man, though as perfectly just as his nature is capable of, would be totally silenced and overwhelmed. It would appear, not only that he had not come up to all the
extent

extent of justice, but that he was not capable of answering questions relating to it: no not one in a thousand.

Therefore, says he, if he called upon me and began to propound the questions, I would not answer him. I would hang down my head, and seal my lips and keep silence. And if he persisted to press me to speak and give my judgment of my life, in point of righteousness, I would say that I despised it, and would make supplications to my judge for a perfect character by grace and free gift. Says he, this then is one thing, to wit, of great weight and moment; even the greatest of all things, and therefore have I said it; He destroyeth the perfect and the wicked. For if he will call a man as above to be examined and tried according to the rules of perfect justice, he is unavoidably undone, let his character be what it will. And therefore every man must be helped by the Judge to a character by charity, that will bear a fair vindication and defence upon the strictest principles of equity and reason, such as neither he nor the Judge can have cause to blush at.

And

And that this is done for us and entailed upon us, is abundantly revealed and asserted in the new testament. In Ephesians the first, it is said, that God hath blessed us with all spiritual blessings, in heavenly things in Christ; according to a choice he had made of us in him, before the foundation of the world, that we should be holy and without blame before him in love. Having then, predestinated the human race, unto the adoption of children or high sonship, by Jesus Christ to himself, after an unutterable measure of delight and good-will to us; to the praise of the glory of his grace, wherein he hath made us accepted, or graced us, in the beloved. He then to gratify his love toward us, knew, acknowledged and predestinated us to a conformity to the image of his son, and called, justified and glorified us. This is the benign decree and good news or gospel, which he published by inspiration, commanding all men to believe it. He that does, shall be saved, yea is saved already; and he that does not, shall be damned, damned justly and eternally, because he hates and rejects so noble a truth, and tramples upon such an infinitude of love.

love. We are graced and adorned, with all the filial ornaments of the only begotten: blameless in holiness and justice, without fault, without spot, without a stain. This was decreed in eternity before the foundation of the earth was laid, and executed in the fulness of time, when every man's creation was finished, by adding to his existence a character of that glory, which has rendered that existence, a just matter of praise and boasting in God.

And now the work being carried on as far as it possibly could be, so that more, or better, to make man great and honorable was impossible, he must stop and a sabbath came on of necessity. And as our existence terminated in our justification which was thus crowned with glory and honor, the sabbath of our first creation naturally comes over into that of the second, that in a compleat state of existence, we may rejoice in God as having finished and perfected his work.

Secondly, the next thing he had to do was, to finish the world. Of this work, the ceremonial law of types and shadows was a prophecy and

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pattern.

pattern. For by sacrificing beasts and birds, and by various washings and unctions, the jewish nation was typically sanctified and separated from sin. And if they performed these symbols, as expressions of their confidence, that when Christ came into the world, he would wash away sin, they were virtually unfinned and made clean, by the retrospective power of the atonement.

In the former work of justification, Christ relieved the innocent weakness and imperfection, which necessarily belonged to man's nature, as he is a creature: but in this, he relieved him by removing that immorality, or fault, which belonged to his character as a sinner only. This therefore was accidental: for though it was clearly foreseen, yet it made no direct or essential part of the divine scheme; and happened, not only beside, but quite contrary to it. And, by the creature's acting suitably in his sphere, might have been kept out. Sin is not good, consequently not needful for God or man, or any creature, and therefore could be no part of the divine scheme, and might have been prevented.

But

But when I say it might have been prevented, I mean as to the commission of it. That it should be acted and reduced to practice, was not necessary, nor intended. But if it had never been acted, either by men or angels, yet sin must have had an ideal existence, by an unavoidable necessity; for if there is justice, there must be also injustice, as its contrary. Truth and falsehood, good and evil, justice and injustice, good sense and non sense, do, and must absolutely imply, and measure each other. God, could enter into all the depth of evil in sin, as ideal and only in theory; but men and angels could not. The knowledge that creatures could have of it, was but very small and contracted. For to illustrate it, suppose a man had never seen a person either sick or weak in his life, and never felt any thing but perfect health in himself. Talk to such a man of illness and a sickly constitution; and how little comparatively can he take in of the subject. Yet he may take in enough to make him cautious what he does, and be upon his guard against doing any thing that might bring him under such circumstances. Just so was it with the rational creatures, respecting their knowledge of the

nature and properties of sin; its being only ideal and speculative, made it small and obscure; yea comparatively ignorance itself: but yet enough to put them upon their guard, and prevent their falling into it. But, compared with our unfortunate experimental knowledge of it, it could be but mere ignorance. When Adam therefore fell, and so had the experimental knowledge of sin, God sarcastically remarked, that man was now like himself, knowing good and evil; meaning, wofully.

The first introduction of evil then, must consist in thinking of it without abhorrence, next with patience, then approbation and purpose to fall in with it; and lastly, to reduce the theory to practice. And all this as a matter of actual choice, which might have been prevented.

The first that ventured upon this was he, who now by way of eminence, or rather infamy, is called the devil, as if there was none but himself comparatively worthy the stigma. It is plain that he was one of the greatest, if not the very greatest of all the angels. God made
him

him so grand and noble, and endowed him with such powers and talents, as proved to be the matter of his pride and vanity. He appeared to all so important and respectable, and was possessed of such internal powers, and felt himself so considerable in all respects, that he thought it too much condescension, to accept of a place under any superior whatever.

Hereupon, the thought of independency rose in his mind; which, if he had suppressed and hated, would have been so far from being his sin, that it would have proved to be his virtue. But instead of that, being conscious of his abilities, and looking upon the glory of his frame, he harbored and cherished it. This tempted him to set up for himself, and to think that he was capable of supporting a state of independency; ignorantly supposing, that the magnificent appendages of his nature would continue with him, when he had separated himself from God. He had shone in celestial splendor, and raised just admiration and esteem in fellow creatures, and had hitherto met with nothing too hard or puzzling, and therefore thought that he never could.

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He then ventures upon the business. He declares himself independent, doubtless when God was absent. He canvasses for himself, and by bribes and impositions gets a number to declare for him; and was also by numbers withstood, who abhorred him and his party. That this was the introduction of evil into the creation, appears to me very plain from reason, and the nature of things: and not only from reason, but express revelation.

For in the epistle of Jude and the second of Peter, it is asserted, that a party of the angels fell from their first state, into sin; necessarily implying, that their prior condition was sinless. And by the eighth chapter of John it appears, that there was a chief, who began and headed the whole affair; and is therefore by our Lord, stiled the father of all evil doers. He was in the truth, and continued not; but instead thereof, set on foot the doctrine and practice of lying, and consequently has no truth in him. Here our Lord fixes the date of all moral evil, and tells us that it is to be traced up always to this origin as its beginning and first introduction. And what ever evil is done, by any man or angel, and however guilty they

they might be thereby, yet every thing is to be fathered upon one wicked angel, who was the first that ever framed and circulated lies, and was the cause of others doing the same. Here then in one single angel, who was created in glory, and had the truth delivered unto him, lying, and consequently all sinning, began. He left and forsook the path of truth, in order to follow that of falsehood.

The nature of his crime is mentioned by Paul in the second chapter of the epistle to the Colossians, and that was, not holding the head; owing to his being puffed up with vanity and pride. He gave way to the vain thought, that it was too much condescension in him to accept of a place or title under a superior. This was the religion which he had set up in heaven among angels, and also on earth among the sons of men. Against this therefore the apostle cautions the Colossians, asserting that Christ the son and image of the invisible God, was the head and ruler of all orders of created beings: and that holding him, and honoring him as such, was the true religion, which stood in direct
opposition

opposition to the lying religion of the corrupt and apostate angels. Satan got the inferior angels to espouse his cause, by telling them lies. These lies must be pleasing; else they would be no baits. They consisted in promises, that he would raise them to higher dignities and places than they could hope for where they were. That he would advance them out of those inferior stations which they had hitherto filled up, to principalities: and, to the dignities of high powers and rulers through the system. This was plainly the bribe which took, and corrupted all that would hearken to his flatteries and impositions.

Indeed when he attacked the woman, he could not ask her to declare for him as her head and ruler. For being obliged to metamorphose himself into the mean habit and form of a serpent, there would have been no sense in a reptile's claim to divine and independent sovereignty. But still it is the same sin he has under hand, for he puts it into her head to do the same as he had done, in aiming at independency and equality with God.

But when he came to try our Lord, being
permitted

permitted to put on a more creditable form, and having in vain endeavored by other means to make impressions upon him, resolved to make his last and chief attempt by bribery. And when by his juggling he had presented to his view a beautiful landscape of the earth, and not knowing as yet his real character, proposes himself to him as a head and sovereign: and, assures him, that if he would own him under this title, and as a token of it fall down and worship him, it was in his power to be of great service to him. He would make him the head and lord of the whole earth; and put him in possession of it, as a gift or gratuity for his interest in support of his cause. Bribery is, of all sins the most powerful, taking, and ensnaring: therefore when the devil saw, that he could make no impression this way, he gave up the point. If this failed, success by any thing else was not to be expected.

Bribery is the sin with which the devil inspires all the wicked rulers of the earth; and spreads it through the community, as what fixes it upon the same basis as his own kingdom. Bribery is the master-piece in the mystery of iniquity. It

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is the most antient, most damnable, devilish and complicated of all the mischief in the universe. Hell had its origin and foundation in it, and almost all its interests are carried on and supported by it, through every age of the world.

Christians are therefore particularly cautioned and armed against the intrigues of the devil upon this head, as the main principle and strength of his cause. Ephesians 6. 10. — Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in those celestial places, as the word is. The ephesian christians are here taught the nature of their conflict, and the necessity of a resolute stand in order to make good their ground. They are advised to be strong and well armed, for that the fight in which they had engaged, was not against flesh and blood: not against men unassisted, but inspired and helped by the devils. They were to oppose and overcome the powers,
rulers

rulers and magistrates of the earth, as inspired and hurried on by the devil and his various orders of grandees, whom he had in the beginning, raised to principalities, false titles and dignities; not knowing, I dare say then, the nature of the kingdom they were setting up.

The rulers of the earth would have a great deal of evil in them, and opposition to the gospel, if they were left to themselves as they are sinful creatures; but nothing comparable to what they now have as inspired by the apostate angels. These are managing the spiritual principles of wickedness in the celestials: so the apostle expresses it. Those principles of wickedness which were hatched in the celestial regions, and proved so powerful to make a party for the devil in the beginning, are of all others what they are most diligent to inspire the rulers of the earth with, in order to turn civil government, the most glorious thing on this side heaven, into an enormous system of darkness. These principles are perjury and bribery. These were the first principles of the kingdom of Satan which he set up in heaven or the upper realms, and doubtless intended to

maintain his ground there; but he and his party were cast down from heaven, and ignominiously expelled from all the celestial regions. These, are industrious to fill the rulers of the earth with their principles, and they do with amazing success hurry them on into measures the most unaccountable thereby. They are called here rulers of the darkness of this world, because they rule in ignorance, tyranny and oppression; and usually get their titles and places by lying perjury and bribery. Therefore the arms which the apostle recommends to resist the devil in these, are truth and righteousness.

For he fortifies and arms the church in this place, not so much against the violence of the devil, as against his wiles and fraud. As if he would say, he will endeavor to bring you in as well as the civil powers, to be a party in his interest. And as he will soon learn, that persecution will not conquer you, he will betake himself to wiles and subtle methods, and so try you by intrigues. Lying and bribery have been his principal methods of seduction. By this, he ensnared the angels; by this, he attacked our

Lord

Lord; by this, in the person of Judas, he betrayed and sold him; by this, he corrupts civil government, and turns it into a frightful system of darkness; by this, places of trust and honor, are taken from men of parts and merit, and bestowed upon those who are without probity or capacity; by this, the courts of judicature are overturned; where, by base judges, bloody murderers are pitied as if persecuted, and publicly honored as if they had done worthily. I say then, by this he will attack you; for which reason you ought to be warned against it above all others. Be strong in the power of God against it; be armed; put on against this the whole armour of God. Be girded with truth and let the breast have always the breast-plate of righteousness to resist every bait. It is of all things, the basest, darkest and blackest in the whole mystery of iniquity; be then far from this and strong against it.

This is the origin of sin or moral evil. It must, as we said, according to the nature of things, have had an ideal existence; and all reasonable creatures must have had a speculative knowledge of

of it, as what stood in a direct and essential opposition to justice; and, of equal extent and magnitude. For if such and such an action, contained in it such a degree of goodness or moral virtue, the contrary action, must contain an equal measure of moral evil. And this is a truth of so simple and self-evident a nature, that to suppose angels and men in their primitive state could be ignorant of it, is altogether void of sense. As they were created in a state of sound reason and good sense, and were capable of giving a sensible account of their actions and conduct, why they did this, and not that, they must possess distinct ideas of the different nature and properties of good and evil. And they were advised, to learn the science of benignity from their creator, to reduce it to practice and go on with everlasting improvements in the experimental knowledge of it; and be contented to leave the science of evil, in its mere ideal and speculate state, without ever attempting to pry into it farther. To submit to this, and remain ignorant of any thing, at the pleasure of another, Satan thought was too much condescension to be performed by him, and therefore

therefore he would be equal with God, and know every thing as well as he.

Sin therefore came in at first in thought: this rose in the mind of one of the primary angels; which if he had suppressed, and covered his face, as he ought to have done, had not stained his character, nor vitiated his frame in the least. But he approved of it; adopted it; framed it into a doctrine; reduced it to practice; spread it among his fellow creatures, and corrupted the whole creation: for which he is to be abhorred to eternal ages.

But why, might somebody say, did not the great Superintendent with his almighty power and force, interpose to prevent so much mischief and misery? Was not he able enough to hinder sin, and so prevent the calamities that he knew would follow? He might in one sense, be said to be able to prevent the whole. But in another he could not, for the remedy would be more dreadful than the disease. He had made angels and men intelligent creatures, designed to act in a certain sphere according to the power of
reason

reason and choice which is essential to the mode of their existence. Had he interposed by almighty force to restrain and over-rule this power which he had made essential to their nature, he would thereby have condemned his own work; and, under the pretence of saving it, would in fact have totally destroyed it. And, which of all things is the most awful, that moment, God would have commenced the tyrant. His being, by the cause he espoused, a good tyrant, if I may so express it, does not mend the matter at all; for one act of tyranny committed by Omnipotence, would destroy all real confidence in God, and would justly alarm and terrify the whole universe with jealousies and fears, that one day or other that arbitrary irresistible power might be exerted to oppress and destroy. To use almighty force therefore to prevent the introduction of sin, would have been more dreadful than the evil to be thereby stopped. For thereby men and angels must have ceased to be reasonable creatures, and God must have ceased to be God. It would indeed have been nothing less than for God to fall into gross immorality himself to prevent our falling into it.

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The power of reasoning, chusing and acting then, must be left free and unforced in angels and men, though they may abuse it and bring into the creation much evil and misery by it. And many of the angels did so; who by cheating the first human pair, brought them also under corruption and guilt. But human nature being less guilty than the angelic, and by much dearer to God, he resolved to remedy the evil with regard to them, by transferring the fault from them, and taking it upon himself; which he reserved for the fulness of time, when he was to do the business described above.

It is evident from various circumstances, that Adam and Eve were ordered to offer a sacrifice of sin-offering the evening in which they were called to an account: on this occasion, they were taught to confess their sin over the sacrifice, whereupon the fault passed over from them to the devoted beast, which was punished, as if guilty and unworthy to live; and the guilty man and woman were spared, as if innocent. The beasts were then divided into clean and unclean: Cain and Abel, Noah and his sons

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offered

offered sacrifices; so did Abraham and all the primitive saints, until Moses. By him the whole was written down by supernatural and infallible direction. And at the same time seemingly several additions made to it; and the corruptions and innovations introduced by human fancy and superstition, thrown out.

Thus Adam and Eve were directly unspined, as soon as they were brought to repentance. And they, and all the patriarchs were taught by these sacrifices to express their confidence, that when Christ came to finish the worlds, he would become a general sacrifice, of which these devoted beasts were figures, to take away sin from all men. They had indeed but a dark and obscure idea of the work, but yet knew that it would be done, and done effectually and gloriously; and therefore all the prophets and antient saints, earnestly wished to see how he would do it, yet died without the sight, as our Lord tells the apostles.

It was chiefly covered and concealed under these figures and ceremonies; and opened gradually

dually as mankind came by degrees able to bear it. But at last, within a few hundred years of the fulness of time, by the most eminent of all the prophets, Daniel 9. 24. it was positively declared without a symbol, that beside bringing in everlasting righteousness, he would finish transgressions and make an end of sins. Or as we have expressed it, beside justifying, which was his original plan, he will also at the same time, unfin the whole world. I use the word unfin here, as short, and explanatory of all the terms used in scripture to set forth this subject. I say therefore, that agreeable to all the preceding figures and predictions, when the fulness of time was come, Christ, beside justifying did actually and gloriously unfin the whole human race.

The work was done, as to the manner of it mystically; leaving every thing seemingly just as it was. And yet, he has done it so perfectly, that the world is, as though it was never stained with any sort of moral evil. To finish transgression and make an end of sin, is, I say, declared to be a part of his work when he should come: and, accordingly, at the time appointed he did

appear, and finished the whole. Sin is therefore so nullified, that it is, as though the idea of it had never existed as a crime in human nature.

The nature of it was figured in the sacrifices among the jews. There, a man fallen into sin, brought an appointed beast to the altar: laid his hands upon his head and confessed it: and thereupon the sin was dissolved and detached from the sinner, and passed over unto the beast: then the innocent beast died, as if faulty, and the faulty man lived, as if innocent. The sinner remained in possession of existence, as if he had been worthy, and the sinless beast ceased to be, as unworthy of life. This was a shadow, and as it was intended for no more than a shadow, must be imperfect.

Agreeable to the representations made by these figures, when Jesus came to be the real sacrifice, we see in Isaiah 53. 6. That the Lord laid upon him the iniquities of us all. Or as the margin has it, He caused to meet together upon him the iniquity of us all. Every thing foul or faulty, that

that ever was or will be in the world, was fathered upon him. Every thing dishonest and uncreditable, every thing void of sense and honor, either done or attempted, was made over unto him by transfer. Yea, all that was out of character and mischievous to be found in the past, present, and future scene of sinning; all that ever was thought, said or done amiss, by man, woman or child, in the depth of antiquity or futurity, ascended together, and found him, and gathered about him, and fastened upon him. They were, I say, fathered and fastened upon him: they were appropriated unto him: they were made wholly his own: came in contact with his mind: and, sensibly touched his feelings.

And thus he stood upon his legs, which indeed he could scarce do, and looked round all the ages of time, and could see no person in any century or period under disgrace but himself. He stands forth, or rather hangs down his head, as if he was the only person in the world from first to last, who had acted unreasonable. His confession upon the occasion we have pathetically delivered to us in the Psalm 40. 12.

Innumerable

Innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me. This is descriptive of his woful condition while he stood in the place of our sin-offering. He saw himself compassed about, beset all around and hedged in by evils. Whether he looked backward to antiquity or forward to futurity; turn himself, and fix his eyes where he would, evils stared him in the face. The things that presented themselves every-where were evils, in their natures real evils, and in number past counting. — These were iniquities. Wicked, immoral and mischievous: injustice, falsehoods and dishonesty: real and flagrant breaches of all law and good order. — They were his own. Mine iniquities, says he. They had been, and in fact were still, other people's; but, says he, they are mine; I own, and thus openly confess them to be mine: let all men know that they now cease to be their's, and by assignment are become mine: the blame is passed over from them, and is now upon me: therefore let them be comforted and let the sorrow be mine. —

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— They have seized, and taken hold upon him. They come in contact with his mind. They hang, and fasten upon it, and are as the bodily hairs on the head. They press him and hem him in, and inclose him every way.— They hurt him. He hangs down his head as if faulty, shame covers his face, and deadly sickness seizes his heart. He is not now able to look up, because he is almost overfret with the sight, and sense of the nature and number of the iniquities laid upon him.

This is the mediator's own confession and lamentation over his dismal state, prophetically drawn up by David, that ages might read and consider it before he appeared. He was so circumstanced, as though he saw every man and woman in the world, sensible, just, honest, useful discreet, honorable, and worthy of notice; and himself the only one that had left nothing uncredit~~able~~ and immoral unattempted. For though he was every moment perfectly conscious, that he himself was holy and free from the commission of any sin, yet by his own consent and choice, the fault of the whole world, was so fastened
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and fitted upon him, that he bore and felt every species and degree of bitterness and internal pangs of woe, as would have arisen from a consciousness of his having perpetrated every wicked action, that human nature have been, or shall be guilty of. For such was the nature of the divine appropriation, so far was it beyond any thing of the kind to be found among creatures, that scarce any thing fit to be called a shadow of it, is to be seen. As I said, in respect of the commission of sin, he was perfectly innocent and free; but yet, sin was applied to him, and the application by imputation was so home and dreadful, that in point of woful self-reflections, consternation, anguish, trembling and piercing sorrows, it was the very same, as if he had been the author of every evil deed, and had been guilty in person of every thing that dishonors human nature, and blots the character of a rational creature.

Thus we have it in 1. John 3. 8. The Son of God appeared to destroy the works of the devil. This work was to bind men in the bonds of iniquity, and entangle them in a guilty character,
that

that God might be under an obligation either to hate and condemn them, or connive at sin. And when he had succeeded in the seduction of the first human pair, he thought he had brought him under a necessity either to expel the favorite race or be a partial tyrant, punishing in one, what he winked at in another. This appears to be the connection of his scheme, to render the happiness of man either impossible in itself, or an arbitrary and overbearing act in God. Either way would answer his end, the latter especially.

But to disappoint the worst being in the universe, and to crush a design so full of unprovoked malice and ill-will, the Son of God appeared, and consented to have all the fault removed from its original and real state, and fathered upon him. And to have it so done, as that there might be no suspicion of a farce; but charge it so home, with such a realizing application of the fault to him, that it might be to all intents and purposes the same, as if nobody had been guilty of an offence but himself. and being thus voluntarily entangled in our whole fault, himself became responsible to himself for every particular relative to the business.

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And in order to check the insolence of the enemy, and work the thoughts of his love deeper into human hearts, the father made the Son, not only faulty, but the fault itself. 2. Corinthians 5. 21. For he made him to be sin for us who knew no sin. The beast unto which the jewish sinner transferred his sin, and the typical water into which they washed their faults, were called sin; pointing at, and shadowing this transaction. Jesus therefore was hereupon, appointed and made to be, nominally and characteristically, the immorality itself of the whole world. He was looked upon, not as an offender only, but as if he had been essentially the offence itself: and was counted as if he had ceased to exist, either as God or man, and vanished into sin, as if he was naturally and constitutionally the whole of it, and nothing else.

This was it that in the garden spread pale death upon his cheeks, and extorted from perfect mildness and patience itself, the bitter and woful cries of overwhelming sorrows and agony. He had cried out by the prophet before, Is it nothing to you, all ye that pass by? Behold and see

see, if there be any sorrow like unto my sorrow. In the garden thus circumstanced, he was sore amazed and very heavy, and cried out, my soul is exceeding sorrowful, even unto death.

But O God of power, what ails thee? Why do I see the knees of Omnipotence beating one against another? What hand writing has appeared upon the wall against thee? What dreadful syllables have been interpreted to thee? Hast thou been weighed in the balance and found wanting? Yes, wanting in every thing! charged with and indicted for every mischief! But how comes the God of nature, the physician and balm of the universe to be ill! Is it unto death? Even so! So deep, so fatal is his illness! Yea if the creator is ill, he must, and will certainly die. This he knew, and in the bitterest agonies declares that his sickness was unto death, and therefore to look for remedies was useless.

O vain and wicked people! Why did you bring bands and weapons of death to a dying man? Why did you try him? You could prove nothing; he had done it himself before you

came. You impertinently tried him who had been tried and cast before you apprehended him; and went about to kill him who was in his dying moments! Officious accusers, you came too late! Had you left him alone, he would have grieved, vexed, trembled, cried, sweated, and, if I may be allowed to say it, would have boiled to death in his own blood. For he was now resolved to be the destruction of sin. And in order to that, made himself sin, as though he had been the whole existence of it and nothing else; and then expiring, sunk down, and ceased to be; that thereby, in him, by a masterly contrivance, it might receive a tremendous blow, and for ever cease to exist.

Jesus then rose from the dead a new man. In one sense, indeed, he was the same after his resurrection as he was before. It is the same person, but passed from one mode of existence into another. That mode is so different from the former, that the man who was born, lived and acted in Judea, is as though he had been blotted out of the book of existence and vanished into nothing: and he who is now in heaven, is as though he had
never

never existed till the moment of the resurrection. For in that mode wherein he was flesh, and the likeness of sinful flesh; he was poor, hungry, thirsty, sleepy and weary as we are; but in that form, he exists no more; he has for ever ceased to be that man. He neither did nor could undergo an essential change, being in this respect unchangeable; but, as I said, he was nominally made sin, and had the characters and impress of a fallen state stamped upon his frame, and was so visibly and strongly marked with the likeness of sinful flesh, that people generally took him to be nothing higher; but this mode is totally ceased, for he now lives and prevails in the eternal triumphs of a new man, sprung up as it were out of nothing to possess and fill up a new state of existence, never before heard of.

Therefore the Father saith unto him, upon the resurrection morning, Thou art my son, this day have I begotten thee. For though he asserts that he was his peculiar delight, and had lain in his bosom before the worlds were framed, yet to be revenged upon sin and testify his love to man, he as it were, relinquishes all that prior state

state, and fixes all his affections upon him in this new mode of existence. And beside, the new man born from the dead, looks so fair and glorious, has done, has merited so much, has vanquished such enemies, has removed such obstructions out of the way of divine love, that he is now the object of peculiar delight and satisfaction.

It was therefore, neither necessary nor possible to suffer for sin often; nor indeed more than once. So the apostle speaks, Hebrews 9. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world, but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, and after that the judgment, so Christ was once offered to bear the sins of many: and unto them that look for him, shall he appear the second time without sin unto salvation.

The first creation was but the foundation of the
universe

universe; something laid to build upon, and to be finished in due time. It is here compared to a great house which had been long in the building. The foundation having been laid long before; in the end, or at the time of the consummation, Jesus appears; and, together with finishing the worlds, puts away sin by the sacrifice of himself. There seemed to be a necessity for his appearing sooner, or rather often, on account of many mischiefs and riots that had happened about the building since the foundation had been laid. But says the apostle, it was needless. He was to come to do other business, and his coming to destroy sin once at last, when he had other work to do at the same time, was sufficient. For he could do this by the way as he was about that.

He put it away. He heaved it and carried it, he took it up, to wit, as above from the people upon himself. He appeared to displace sin as it may be read. Not only to displace it from the people where it originally was, but to give it no place at all. Some render it, he appeared to the destituting of sin. To make it
destitute

destitute of place, power, life, force or subjects on whom it may be charged. He removed indeed all things in the creation out of their initial, into their final state. But sin was useless and therefore was to have no place at all: he reduced it to nothing.

By this reduction of it to nothing, I mean as the apostle here expresses it, the displacing of it. Else, in any other sense sin can never cease. For moral good and evil are two comparatives, that must eternally exist and measure each other. But in the other sense it is annihilated. For Jesus the real offspring of Omnipotence, the glory and brightness of the invisible God, destroyed it. Or as it is in the text, he removed it, put it away and displaced it; that it exists no longer as our character and crime. Sin is therefore as to us, in this respect totally extinct and obliterated. All that was ours is passed over, and has ceased to be any thing at all. For that relation and connection which subsisted between us and sin, as our character and crime is nullified by the mediator's coming into it, and making it wholly and exclusively his own. True,
sin

sin is allowed to have a being, power and life in us while on this side death, seemingly as if nothing had been done to relieve us: but by this deep contrivance of divine charity, in us, as ours; as our character, as our crime, as our blot; in other words, as our own; it no longer exists.

But this is not all. He took upon him not only the character of every sinner, and the blame and fault thereunto belonging, but assumed the whole character of sin itself. It is therefore no where said that he was made or nominated a sinner; for that could never convey a proper and full idea of his undertaking. There is more in sin than men or angels either did or could act, or even conceive. The Son of God took upon him not merely that quantity or measure which had been acted by sinners, and had become their actual crime. He was nominated and appointed to be the entire character of sin, the whole of what it could possibly be, or atchieve, if acted to the utmost of its nature; which surpassed all the powers and imaginations of created beings. This was it that numbered and measured

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his sufferings, and gave its wide extent to the atonement, and made him a Savior, able to save to the uttermost them that come to God through him, seeing he has such a plea to urge in their favor. And by this Jerusalem is to be comforted and assured, that her warfare is accomplished, her sins pardoned; and, in her substitute, has received of the Lord's hand, double for all her sins. Isaiah 4. 2,

What therefore Elihu said to Job, chapter thirty fifth, is applicable to every sinner. If thou sinnest what doest thou against him? Or if thy transgressions be multiplied, what doest thou unto him? The more any man acts the sin that is in him as a fallen creature, the worse it will be for himself: and his endeavoring to curb it and hinder its breaking out into actions, will be his own advantage. But neither of these cases could weigh to make the sufferings of the Mediator either more or less. For, according to what is said above, he suffered, not merely for the sins belonging to mankind by actual commission, but what belonged to them by consequence. Sin itself was in them, containing in its nature, more evil

evil works than ever they could be able to act; for the whole of which, he died. The less any man commits of the sins for which Christ suffered, the better for him. He is bound to endeavor to avoid them all: which, if he does not honestly aim at, will make his condition more intolerable than if a substitute had never appeared in his favor.

The devil having brought so many of the angelic order into a state of irrecoverable ruin, it is very probable that he was in hopes to bring the human race into similar circumstances, and so prevent the coming of the Mediator to engage in their favor. But being disappointed, when he appeared, he is forced by fear and terror to confess that he was come, as he feared he would. But withal ventures to complain as if incommoded by him. Says he, I know thee who thou art. Art thou come to torment me before the time?

He appears desirous to throw out some hints, that he had obliged him to break the order of the divine appointment, and come before the time originally fixed upon. As if he would insinuate, strange! What are you come already? I verily

thought I should not have seen you here till the time fixed in your decree. I suppose I obliged you to make haste. Was it fear that brought you so soon? I see you thought I should cut out too much work for you. So now it appears that I should have carried all before me, if you had kept to your original plan: but you have saved your cause by surprising me and changing your scheme. Some such suggestions as these seem to be implied and insinuated in the devil's complaint and exclamation. Therefore the spirit of God is careful and critical in noting and putting down the date of his coming into the world, declaring it to be exactly in the fulness of time. And consequently the sinful works of angels and men neither hastened nor hindered him: he came the very same time as he would have come if sin had never entered.

This then is one solemn truth to be asserted and maintained with all zeal and ardor; that when Jesus, in the fulness of time came to make a general reduction of all things under himself, to finish the worlds, to set the corner stone upon the top of the universe, and compleat the
divine

divine architecture by fulfilling all righteousness; he agreed and stipulated to be nominated and made the whole character of sin, and then vanished and retired into nothing: and, rising into a new man gave it the slip, and left it neither power nor place. With regard to its relation to us, as our character and fault, it has totally ceased to be.

Strange as this method may seem to some, it is the most eligible on many accounts. Especially to take the wise in their own craftiness. Satan, pretending to be what he was not, maimed the works of God; Jesus, by a simular sort of conduct, destroys his works. Satan could boast, that by pretending to be innocent, he had ruined the cause of innocency in the world; and to deride him, Jesus, by taking upon him to be sin, causes it to cease to exist. This is true wit, real humour and perfect eloquence. Let heaven and earth clap their hands and burst out into a laugh, for God has mocked the mocker, outwitted the wit, deceived the deceiver, and for ever turned the laugh upon his adversary. Even he that sitteth in heaven shall laugh and have him in derision; for now the worlds are
finished

finished, the top stone is laid, men are justified, and sin blotted out and ceased to be.

But if the world is unfinned as above, how comes it to pass, that it remains a sinful, and especially so sinful a world? If sin is annihilated, how comes it to live, and rage and reign? The reason of this is given us with great assurance, 1. John, 5. 18. 19. 20. And we know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedness. And we know that the son is come, and hath given us an understanding to know him that is true.

The testimony brought in here is, that he that is born of God, to wit, he that believes the truth and endeavors to practice it, is reckoned sinless. And the reason is also here assigned why the world is wicked, even because it lies in it; to wit, by consent and choice, as the word implies. Says he, we have an understanding given us of God, and consequently know what
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we say. We say, that we who believe are sinless; and that the whole world is wicked only because it lies down peaceably by choice in it, and refuses to be delivered. Men are makers of sin as John says; they chuse it beyond any thing else. And their deliberate choice they must have, let the consequence be ever so contrary to the decree and will of God, and their own real advantage. Such as believe that sin is nullified, and endeavor to keep from it, are reckoned to have none. Those who believe that it is, and follow it, do in fact raise it from the dead and give it a new state of existence, and shall be condemned as such.

Sin therefore has its power and advantage, and even existence, as our fault, in unbelief and human consent. Its present force and universal prevalence arises from the abuse of that liberty in which men must be continued during a state of trial. And it cannot be otherwise ordered, let the supposed inconvenience or evil be ever so great. For man, being a reasonable creature, must be held in a condition wherein he shall make a deliberate choice of good or evil, that
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it may be said unto him, This is thy own; and by it thou must eternally abide. God has chosen us with ineffable delight and love, has adopted, predestinated and justified us for life everlasting: has according to the emanations of unbounded goodness and benignity decreed, and swore to the truth of the decree, of our perfect happiness; has unfinned and presented us to himself without spot, and given his all-reasoning, all-moving and enlightening spirit to be our inward guide and teacher: in a word, has cried after us from eternity, and followed and pursued us to the very edge and border of compulsion and force; over which he will never pass, though we should utterly perish.

Let man now believe, and resolutely contend that sin is ended and displaced; that it no longer exists as our fault; that by an infathomable depth of divine contrivance and art, it is nullified: let him strive to oppose its works and operations, so that it reigns not over him; let him endeavor to imitate those virtues which he believes and admires as the matter of his justification: let him do this, according to the power and ability which
 God

God imparts to him, and then, I say, he is sinless. Sin indeed is in him, and daily breaks out; but then it is in him only as a temporary infelicity. It is just to reckon him sinless. Says the apostle, when he would have done and performed what was good, and happened by weakness to do the contrary, it is not I that do it but sin. He and sin were now to be considered not as one, but two; for the law of the spirit of life in Christ, had freed him from the law of sin; for as above, sin itself had ceased to exist, in that very sense, in which it could be his. Therefore such a man as this, in the language of the old and new testament is a holy, righteous and perfect man: worships God in spirit and in truth, draws near with a perfect heart, without spot or blame.

Human choice and consent then, is all now that is necessary to the deliverance of the world from sin. This is the hinge upon which every man turns hither or thither, and which fixes him in his own everlasting abode. Those two leading principles by which the kingdom of the devil was set up and is still carried on; fraud and force,

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must never be used in the kingdom of God, either to bring men into it, or to keep them in when brought. Every man now has his choice, and is at full liberty to continue in sin or come out of it. Sin indeed will not get out of him while the world especially is in its present disposition in general. For how well disposed soever any man is, and whatever improvement in the faith he makes, he still lives in an infectious world. Sin will appear to any man of attention and observation, of all things in nature, the most infectious. A believer therefore, while in such a situation, labours under an impossibility of being free from the inhabitation and operation of sin; he must then by faith at present nullify the things that are, and make them as though they were not, and give existence to the things which as yet are not, and make them present and real possessions.

But the whole world itself shall become a christian. It will come, like the prodigal son, to itself, and will make a rational choice of holiness and truth, and sin and all wickedness shall be rooted out. It will dwindle, waste and wear

wear out, and men will be left in a pure and undefiled religion before God. All men will then help and encourage each other to be virtuous. And knowledge holiness and innocency shall cover the earth, as the waters do the sea. It is asserted that then, they shall not hurt nor destroy, and the whole earth will be one common mountain of holiness. It appears in scripture that many circumstances will concur to bring about such a happy event. I shall mention but one of them, that is, that the evil disposition, by which men are set upon hating one another, will become its own cure.

I conclude then that when the nations of the world are weary of dashing one against another, and sick of shedding human blood: when by a very long and dreadful train of insupportable evils they shall learn, that the mighty wars they are managing against each other, with such boast and glory, are nothing but the hurries of unbounded lusts which cannot be satisfied, and the rage of sin and folly: when they shall consider that the spots of ground for which they are contending are not worth one drop of the rivers

of human blood they shed in order to become possessors of them: when they shall consider farther, that they reduce great cities to ashes, lay the earth in ruin under their feet, and devour the world itself by settling who shall call it their own; when they shall remember properly, that the earth itself, the object of contention which they strive to possess by conquest, is entailed upon them as their birth right, and are in possession of it previous to any disputes about it, and will furnish them all, if they will be quiet with more blessings than they shall know what to do with: when the grandees of the earth shall be persuaded that wealth and honor may be acquired without robberies committed upon their neighbors abroad, or bribery and oppression at home: (alas they do not believe it as yet!) when therefore they have laid waste a great deal more, and by consequent plagues and judgments brought upon themselves and others, learned at last that those whom they call brave officers and soldiers are only professed murderers and destroyers of human lives and blessings; whereas now they seem as if they did not know it: when innumerable multitudes are fallen down dead by the cruel hands

hands of each other: when in fine, they are fretted, when they are wearied down with almost infinite toils and vexations, and spent out with disappointments: then shall the nations of the earth lift up their voices and weep.

Hereupon the mistakes which gave rise to the quarrels will be seen through, the incendiary will be detected, human pity will flow, brotherly love will feel, reason will speak, wicked passions will be dumb, kind affections will bleed, envy will be excluded by simplicity, jealousy by sincerity, and all men will throw down their weapons and each will surrender to his brother at discretion. Then iniquity shall stop her mouth and ungodliness shall be turned out of Jacob and banished out of the world. Heaven will look down and grant gracious and benign influences, and will rejoice over the sons of men now flowing together into a condition like that above.

Now human hearts will break in pieces, and will revenge past injuries by falling into more tender passions of kindness and love toward each other; conducting perfect good-will and kind affections

affections with constant reason and wisdom. Indignation will rise against Satan the great deceiver, who will be obliged hereupon to retire into the bottomless pit, and keep himself out of sight, where by divine power and vengeance he is confined. And thus good sense, and an amiable mind and deportment will cement all men together in a state of sincere and sublime friendship.

They will then fall upon the weapons of war, And here I see them in a passion. They will not lay up the instruments of cruelties in the tower, to be the wonder of posterity and the boast of ages; no, nor will they suffer them to be the objects of present fight. Then a man, who has perhaps been a mighty officer, will take a parcel of swords and spears, and will bundle them up together; and, without considering the polish, fine handles, or great sums they had cost, will carry them to a common black-smith, and in a fit of penitential passion will help to beat them upon the anvil, till he has hammered them into a pruning-hook, or rather a ploughshare, that he may wear out under ground the very iron which distressed and disgraced human nature;
and

and thereby turn them to some good use to raise corn and wine with which he might refresh and bless his brother.

And things will then be brought to that pass, as the prophet assures us, that they will learn war no more. So that if there should be any wicked potentate for reviving the former animosities, he could not carry his designs into execution because he could get no troops. Nobody can be found that will read the articles of naval fights, nor learn the discipline of the field. And a total ignorance of the military science overspreads town and country, nor can any body be prevailed on to learn, nor consider the importance of the business. But, there will be nobody for renewing it, because God says, they will not hurt nor destroy one another any more. Armies are indeed now a kind of necessary evil, but not so necessary now as people generally suppose.

In short a state of universal holiness and happiness may take place and soon overspread the earth; for, as above, Jesus Christ has unfinned the world, finished its transgressions, and
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displaced its sins and brought them to an end. Nothing hinders this but wilful rebellion and abuse of liberty. And therefore God addresses the world by the prophet, thus, O that thou hadst hearkened unto my commandments, then had thy peace been as a river and thy righteousness as the waves of the sea.

If sin then is displaced and the world thus unfinned; if the scheme was laid and the business finished with infinite art and management, so much to the honor of God and the mortification of the worst of beings; if it was attended with such a scene of toils and sorrows; if so advantageous to the human race; if the whole fault was removed and ceased to exist as such, and every man left at liberty to be sinless; if this work was carried to the uttermost; if sin is wholly finished and ended; then, the workman must rest and a sabbath must follow. I say, must; for where could any thing more be found to employ him for one hour? He rumaged all antiquity and futurity, and took away from every individual, whatever was foul and faulty, and totally freed every man, woman and child: and made them, as though the thing

thing, as their crime and fault, had never existed. If indeed it could be said unto him when he rose, There is such a one in a deplorable state that thou hast neglected; there is another whom thou hast not wholly freed; and yonder is a third, who might have been made more holy: any thing of this sort, the least that can be imagined, would have prevented his rest, and destroyed the idea and propriety of a sabbath. But, as all sin was displaced and all men made holy; and as holy as possibly they could be, the whole terminated in a sabbath by an absolute necessity and perfect propriety. Had there been one sin not displaced, a sabbath had been impossible; but as not one could be found, rest, joy and satisfaction must take place.

Thirdly, he was to vanquish death, and reinstate us in our lost immortality. Or in other words, to restore to our bodies that power and flame of life which they originally possessed, and would have possessed still to a higher degree, if sin had not entered. This he undertook and finished; for he swallowed up death in victory. And this also has been managed with that depth of wisdom and art, which runs through all the divine operations. He has done it,

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and yet seemingly left it as it was. And this is one thing which marks all the divine conduct, that he does the greatest things, and appears as if he did nothing, till the proper season is come to make it manifest. This work was done by the resurrection of Christ from the dead. He died and rose, and we in him.

With regard to himself, it is asserted that his body did then pass into a state of immortality. For it is said that Christ being raised from the dead, dieth no more. Death hath no more dominion over him. The energy of life, into which the body passed in the resurrection, will for ever prevail, and exclude the possibility of dying. And therefore he once himself made proclamation to the apostle in the isle of Patmos, I am he that liveth and was dead; and behold, I am alive for evermore. This was the case with regard to himself individually: that body that was found in the fashion of men, and in the likeness of sinful flesh, consequently in a certain sense, mortal, passed in the resurrection, into the power of an endless life.

The scripture also asserts, that in this, he acted
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under a public character, and was the representative of all mankind; including and comprehending them in all he did. 2 Corinthians, 5. 14 — For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again. Wherefore, henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Or rather thus, The love of Christ includeth us, judging thus, That if one died for all, then they all died: and that he died for all, that the living should not now live to themselves, but to him who died and rose for them. So that now we know no man after the flesh, and though we have known Christ after the flesh, yet now we know him no more.

The apostle had been just before discoursing of his expectation and assurance of a happy immortality; and said that he was very confident that after death he should actually, in part, enter upon it. And that when the frail tabernacle of the present body was laid down, he had his expectations of another,

with which, one day, he should be clothed; whereupon, mortality would be totally swallowed up in life. But he knew that people would impute such confidence to any thing rather than solid reason and argument; and it seems they had upon other occasions, looked upon it, and represented it as the effect of insanity. He therefore here shows, that it was an inference rising from the nature of their doctrine, by the soundest reasoning and argumentation. For that the love of Christ, in acting the part of a mediator and substitute, included and comprehended him, and made him a party in all he did. He and the other apostles, he says, reasoned thus——If one died for all; why then, of necessity all died: and so we must be included. And if one rose for all, then all rose from the dead, and are passed into a state of immortality: therefore we, Paul, John, James &c. must be included. So that we now know no person left in the flesh, in a mortal state; but Christ comprehended and carried us down to death, and rose, landing himself and us on the other side in the power of an endless life.

When the apostles looked about them, they saw all men in the flesh; sinful, sick and dying: but they

they did not walk by sight, but by faith. For faith is good sense and strict reasoning. A fool takes things always as they appear upon the surface, at first sight; but he that lives by reason, searches into the bottom and views things far off. This was the case with the apostles; they reasoned very deep and argued close; and their faith was the result of good sense, reasoning and demonstration. And thus they rose in confidence of a happy futurity, by arguing and reasoning upon the nature and property of the mediator's character and office. That as he, so are we, passed into the power of an endless life.

This passage might suffice to support the truth under consideration, but I shall add another. Eph. 1. 19. 20. chap. 2. 1. — 4. 5. 6. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power; which he wrought in Christ when he raised him from the dead, and set him at his own right hand in heavenly places; — and you, who were dead in trespasses and sins. — God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; and hath raised us up together,

together, and made us fit together in heavenly places in Christ Jesus. In the words, we find Christ first dead in the grave; then the dead body is re-animated and cometh to life; after that, it is raised up and appears among the living; next ascends to heaven; and lastly, sits down in the celestial glory. And in all these steps, from the grave to heaven, and from death to the height of life, it is asserted that we were in him. Every step was of a complicated and public nature. All men had a kind of mystical presence and existence in him, in every thing. He neither lived, nor died, nor rose, nor ascended alone. We were in him in his mortal state in the flesh, in him when he expired, in him rising, in him ascending, and in him sitting now in glory. This is our mystical state of existence, called a newness of life. And it is as yet out of sight, an entire object of faith, to be held in contemplation and reason; but in due time will be made manifest, and will exceed all the ideas that can be now formed of its greatness.

Our present condition then, is a state of glory in disguise. We are already raised from the dead, and passed into a state of immortality and glory in a
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mystery. For if one acted for all, as a general substitute in these things, his condition is the condition of all, the publick exhibition of which is reserved for the last day. We may therefore justly admire our present state though under a veil, and with the apostle say, 1. John 3. 1.—Behold what manner of love the father hath bestowed upon us, that we should be called the sons of God! Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him, for we shall see him as he is.

The subject of admiration here, is what we have mentioned already, our present condition. We are the sons of God by nomination; or, as it is expressed elsewhere, adoption. We are made sons in the son, whose entire character is by the above appointment, become ours, by which means we become the sons of God in the highest sense. Nominally and characteristically, by the contrivance and appointment of divine charity, we are every thing that he is. The world being ignorant of the real character of the Son of God, must therefore
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of necessity be in the dark concerning the state of christians, who by faith fall in with, and consent to this decree of divine love. Unless they know him, his character and life, with the holiness and excellencies which adorned it; unless they know this, and the scheme of mercy which God was executing thereby, they never can know us at all. For we are not to be estimated according to what appears in us, but according to what we are in him by nomination. It doth not yet appear what we are, nor what we shall be, by any thing which may be seen in us, for we are under a veil. But when he shall appear, this shall be removed, and what now remains an object of faith, will become an object of sight. We shall then be externally like him in a personal form and figure. If any one asks, how shall we be certain at that time, that there will be a real personal likeness between him and us? may not he put on an appearance like ours, and yet be very different from us? This nobody can deny; but says the apostle, we shall see him as he is. He will make a sincere and undisguised exhibition of himself for the purpose; and as it were, say, look at me critically and view me, and compare me with yourselves, and say, have I deceived you?

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I not turned your faith into fight? See now, and examine carefully, whether it is, as I have made you believe it would be. Here I present myself unto you really and truly as I am. Say, are we like each other? if not, prove it and make me a liar. But if we are truly like each other; if I can be seen in you, and you may be seen in me, believe and adore my love for ever. Say, and admire what manner of love the father hath bestowed upon us! how great! how marvellous! how matchless!

This furnishes a powerful motive to endeavor to imitate him now in our deportment. He that believes that the entire character of the Savior is by imputation upon him, and is assured of being hereafter made like him in his outward person, will purify himself also as he is pure. He, and he only will do it. He has powerful reasons to induce him, which others have not. So also reasons another apostle, who says, Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is

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able to subdue all things unto himself.

The conversation of the apostles was in heaven. They endeavored to live in holiness, meekness and wisdom, as if they had been there already, and strove hereby to imitate the heavenly life. The reason was, that they expected the Savior to come from thence to change the present body, and give it a state of existence equal to the sublimity of a celestial life. While they were waiting for this happy event, they fancied and believed that they were in heaven, and tried to imitate the life there as well as they could, in the body as it then was.

But, as I said, they expected the body to receive such improvement in this change, as would make it able to keep pace with all the scenes and movements of a celestial life. In the resurrection it is to undergo some of the grandest impressions and operations of almighty power; and to be refined and raised to a pitch of existence, in form and movements like that of Christ. The apostle speaks, as if he, carefully viewing his own form, will be framing and drawing ours after the same model; correcting, changing and subduing, all that, wherein

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we are unlike, till by extraordinary labors and exertions of wisdom and power, he has transfigured our bodies, and forced them out of their present weakness and deformity, into that sublime and transcendent mode of existence which he himself possesses.

But though it is thus represented, to give an idea of the workmanship which is to be bestowed upon it, yet this change will be brought about suddenly. Upon the sounding of the trumpet in the last day, the body will be metamorphosed; and will, by the exertions of almighty force, instantly pass into a celestial and spiritual mode of existence, in form and activity like that of God. For it shall be fashioned, says the apostle, like unto his glorious body, by the energy of the power whereby he is able to subdue all things unto himself.

Many of the pagans formerly mocked at the doctrine of the resurrection, as a thing in its own nature impossible and ridiculous. And they are not without their successors among nominal christians. The outcry then was, How are the dead raised, and with what body do they come? It appeared

unto them a doctrine impossible to be true; and therefore it was only necessary to ask, how it could be, to make it confute itself. This was the former, and is the present objection of fools. They reasoned thus, that a dead body divided and scattered, as many of them are, through earth and sea and all the elements, can never be gathered together again. How can it be? Who can find out the contents of many dead bodies, and be able to separate them from the earth, water, air and animals? I answer, he that weighs the mountains in scales, and the hills in a balance. He that knows every atom that he has made; who joins, or separates them at pleasure. The great Chemist, whose operations are so admirable through the creation, is able to throw all nature into that conflict, that every particle will naturally leave its foreign and accidental connection, and tend to a state of union and contact with its homogenial atoms. Upon this principle it appears, that the contents and substance of every human body however scattered or connected with other bodies, may be brought together without doing any thing but what, in its own nature, is very common and familiar to men. For
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if a chemist can take substances or bodies composed of various and contrary particles, and by his chemical art, separate them, and cause those of the same nature to unite together, who can deny the same power unto God? He is the real artist, and man but a mimick. He will therefore in the last day, cause the mixture to separate, and make the scattered parts of the human body incline to unite till all the congenial particles are come together into a distinct, though crude state. And out of this mass a new body will be formed.

It is not therefore what was buried only, that will contribute to the production of the new body, but all that the old, as its own contents, ever really possessed. The human body now, is a mixture of other men's bodies; and of beasts, birds and all the elements. By breathing, eating, drinking, dying, and then being scattered and evaporated, we are mixing, and mixed with each other, and all things above and beneath; ever borrowing and lending substances to, and from each other, and all the elements. But when this chemical force, shall pervade all nature, and throw her into a general conflict, it will dispose and incline all
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congenial atoms and substances to re-unite. And then, what I borrowed of my neighbors and fellow-creatures shall be restored, and what I lent shall be repaid me again. And when by this, all the particles shall be detached from strangers and foreigners, and worked into contact each with each of its own; it is more than probable, that there will remain no more, than the general sum and weight of a human body in its proper size. Then out of this mass, thus in contact, the new body will issue, or spring forth as the new wheat out of the old grain: and every particle, both liquid and solid, that the old body ever possessed as its own real contents, shall contribute and impart out of itself to the existence of the new.

So this will not be patching up the old body thus collected, and bringing it to life again, but causing a new body to issue out of the old materials, as the stalk grows out of the grain which is sown in the earth. For the present body is only the seed of a human body, sown in the earth and water. It is sown a natural body, in corruption, dishonor and weakness; and a spiritual body is to be extracted out of the materials of the old

old; raised in incorruption, glory and power. The resurrection-body therefore, is not the old body reanimated, but a kind of quintessence extracted by divine power and art, out of the old, raised, and refined to a spiritual and sublime mode of existence, wherein it shall never be liable to corruption, dishonor or weakness. But though there will be no deformity, yet there will be as real a difference, and marks of distinction between person and person, as now is, which the apostle in the discourse here alluded to, illustrates in the different glories of the stars. All human bodies raised in the favor of God, will be inexpressibly beautiful and grand; but every one will appear striking, by some distinct beauties, peculiar to itself.

This work was done in the resurrection of Christ himself. For, as above, if one rose for all, then all rose in him. Therefore he says, I am the resurrection and the life. It is already done, though the manifestation of it will not take place till the last day. And as herein, the work of God upon the human body is carried to the utmost state of perfection, and cannot be mended; a sabbath of rest, satisfaction and joy must ensue, because, as
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before, nothing more can be done to make it immortal, powerful and glorious.

Lastly, upon the same morning and moment, all nature passed into her new and final state, and consequently must usher in a sabbath-day. This, as we said above, was the day wherein the works of God were finished, when nature received a new birth, or second creation. This she was to have received if sin had not entered. But in a certain sense, being a partner in man's apostacy, she is become a sinner, and must die. And so she did mystically along with her creator. She was seen in dying pangs and convulsions at the time he expired.

Here was such dying as never will be again. The creator died in infinite agony; the earth died trembling and broke her heart, though a rock; the heaven died, and her face not only turned pale, but black: sun, moon and stars died; every man, every creature and every atom died and expired at once. This brought on the general funeral of the universe and its maker; and now strictly speaking, the dead bury their dead. For God is dead and buried by those who were dead
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in him, which terminated in the general resurrection of all. The creator rose and the creation with him, and passed into a new state.

This was foretold by the prophet Isaiah, 65. 57. Behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be you glad and rejoice in that which I create: for behold I create Jerusalem a rejoicing and her people a joy. The subjects proposed as a matter of joy are new heavens and a new earth, which God, by the prophet promises to create. This new creation does not mean giving heaven and earth their first existence, but their second, wherein the old things become new. Or as we said before, it is giving the universe a new condition, bringing it out of its initial, into its compleat state. The heavens and the earth, men and things, passed, by a second creation, into their final state of perfection.

This is a matter of great joy. Yet being an object of faith and not of present sight, it is not at all attended to; but made by most a matter of jest and ridicule. But be you glad and rejoice in

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that which I create, says God, for behold I create Jerusalem a rejoicing and her people a joy. That is, be glad and rejoice, for heaven and earth, and all their inhabitants shall at once be created anew. He exhorts men before hand to rejoice in the work, for he knew that on account of its invisibility for thousands of years, they would flight it. And Peter, in his second epistle assures us, That there would be scoffers and mockers of this subject, walking in their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the creation. Which ignorant lye he confutes, and then asserts, Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. And in what follows, he makes it absolutely necessary for christians to believe this, and remain firm and immoveable in it, in order to their deliverance from sin, and possession of future glory.

The apostles were certain that this would appear in due time, because it had mystically taken place already. They call it sometimes, an universal reconciliation of all things. So Paul, Colossians

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first chapter, where he says that Christ is the image of the invisible God, the first born of every creature: for by him were all things created that are in heaven and that are in earth, whether thrones or dominions, principalities or powers, visible and invisible; all things are created by him and for him. And by him all things consist. And he is the head of the body, the church, who is the beginning, the first born from the dead; that in all things he might have the pre-eminence. For it pleased the father that in him should all fulness dwell. And having made peace through the blood of his cross, and by him to reconcile all things unto himself, by him, whether things in earth or things in heaven. And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight. If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard and which was preached to every creature under heaven.

Christ is declared here to be in possession of matchless dignity and pre-eminence; that he acquired it by supporting a public character and headship over the universe in a first and second creation. He first created it, and then reconciled it: in the first, he threw it into its initial state, and in the second, raised it to its height of glory.

This new creation is called a reconciliation unto God, because it is bringing all things into a condition, wherein they tally, and agree with the divine mind and will. Mankind needed it because by wicked works they were become enemies, and a quarrel was to be made up. And in order to it, the mediator included and comprehended them in his own body, and carried them through death, and landing on the other side, presented them all before God: and upon examination they were found holy, unblameable and unproveable, and so were fully and perfectly reconciled to their creator. This the Collossians were to believe firmly and immoveably, else they would lose all the benefit of it. But the whole universe in all its parts visible and invisible, did as really need a reconciliation as mankind. For though
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there was no quarrel on either side, yet there was a defect. Because, as the creation was as yet without that degree of glory which was intended and measured for it in the divine mind, there was in a certain sense, a disagreement between the idea and the object. But when the mediator threw the whole into the grandeur and beauty intended and willed by the creator, then there was a perfect reconciliation, for the idea and the object exactly agreed. And before this took place, there could be no reconciliation, for there was always something lacking, which occasioned a disagreement, and looking out for what was yet to come. But when the whole, by the wisdom and energy of Jesus Christ, was driven to its utmost state of glory; then the divine idea, and its external object, perfectly measured and answered each other. And thus all things in nature, visible and invisible, animate and inanimate, rational or irrational were reconciled to God.

The gospel therefore is the gospel of every creature, under and above the heavens, containing their first and second creation, their existence and reconciliation to God in a perfect state. On this

this account it was, that our Savior commanded the apostles to preach the gospel to every creature; that is, to declare that it contained the being and design of all, and held forth their natures, & provisions, existence and stations; their initial and perfect conditions. And on this account it is truly styled the gospel of the glory of God.

For the same reason, all nature, the heavens, with sun, moon, stars and all things contained in them; the earth with all mountains, vallies, seas, rivers, fountains and living creatures, are often addressed by name, by God and the inspired preachers of the gospel in all its dispensations; and are called upon to rejoice and praise God, as being all deeply interested in the subject. Give ear O ye heavens, and I will speak, hear O earth the words of my mouth: my doctrine shall drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass. Hear O heavens and give ear O earth, for the Lord hath spoken. Says God to man, I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins: return unto me, for I have redeemed thee. Sing

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O ye heavens, for the Lord hath done it; shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest and every tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel. Says he, upon the same occasion else where, Sing O heavens, and be joyful O earth, and break forth into singing O mountains, for the Lord hath comforted his people and will have mercy upon his afflicted. Thus all the creatures are in the old testament addressed and interested in the redemption.

But the new Testament is more express and clear. In Romans 8. 19. it is said, The earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also, shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but we ourselves also which have the first fruits of the spirit, even we ourselves groan within ourselves,

ourselves, waiting for the adoption, to wit, the redemption of the body.

The apostles knowing that they had been raised together with Christ, were often in agony and tears for the manifestation of the event. And having the art and sagacity of divine physiognomy, discovered the whole visible creation in the same case, and on the same account. They looked in the face of nature, and saw by her countenance that she was in distress; and that her complaint was, her being pressed into the service of vanity and corruption: and, longed for the resurrection of men, when she should herself also be delivered.

Since the fall and corruption of human nature, the heavens with all her luminaries, and the earth with all its furniture, have been doing little else, but spinning, weaving and cooking, not so much for human wants, as to satisfy exorbitant lusts. The apostles, by the divine sagacity and attention given them, could hear her grudge, and saw indignation in her face, that her admirable oeconomy and works should be prostituted for such dishonorable purposes. They saw a reluctant
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instinct run through the whole, and a dislike to the service, because of man's irrational conduct. And that all creatures would with one consent rise up in vengeance, and fall upon man to his ruin, only, they were withheld by the creator, who subdued and reconciled them to the service. This he did by his power and presence on earth especially, entering into the service himself in the presence of all nature. And to make amends for her service, she had the honor of supplying his wants. He submitted to become dependent upon her, borrowing light from his own sun to see his way, food from the earth, and clothes from the creatures.

He used her gifts with cheerfulness and discretion, for he came eating and drinking; that is, with wisdom and gladness. And she would have been liberal to him, but he declined it, transferring it over unto man. And hereby he tamed and subdued the indignation of the creatures, and reconciled them to the service of man, and promised all nature a glorious state when the sons of God shall be separated from the wicked, and raised from the dead. Then that she should be

the drudge of lust and pride no more, but should pass into the liberty of the glory of the sons of God.

He, as it were, spoke to all the creatures, exhorting them to be patient in the service of man. For you see that I myself am in the same; I serve and labor for man. Do you so too. Do thou, earth, yield crops and plentifully supply him: do you, creatures, obey and bow your necks to him: do ye, heavens, forbear your anger, and let your luminaries shine, and walk in their courses to give light, measure time and make seasons for him, and you shall pass into a condition of grandeur and sublimity far surpassing what you originally possessed: you shall be the eternal abodes and possessions of wisdom and holiness. Nature can hear his voice, though not ours. When the wind and sea rose up against the disciples and threatened their lives, our Lord rose and spoke to them, and there was a great calm; for they would be obedient to him, as was observed by those who were present. As if they had said, we did not know that thou wast there, we were not angry with thee, but with

with them. We will hear thee, but would not have heard them. Thus all nature is obedient to God, and humbled and subjected to serve, even the vanity of man.

The apostles yet observed her reluctance, and said that she was not willing. She appeared like a woman in labor, with distorted features and symptoms of racking pains. This was owing to man's wanton wickedness and abuse of her gifts. Her face is hereby disfigured, which would otherwise appear much more serene and beautiful, and her operations for our good, more regular and exact. When any nation becomes remarkably intemperate and profane, the heavens are to be seen evidently out of humour; sun, moon and stars scarce willing to give the seasons, the earth upon the fret, pining and unwilling to yield her crops. And when God has forsaken any nation, nature will serve them no longer. As soon as he had wholly forsaken the Cananites, she was up in arms against them: the earth sent out her hornets and drove them into confusion, raving and madness: and heaven joined her, roaring over them, and in her just and dreadful passion, flung

great stones, and stoned them to death.

The apostles could read these things. They saw her in distress, and could hardly contain herself. Yet they could discover traces of beauty and vivacity, so as to give proofs that she was not in despair: she carried indications of a future state of grandeur and magnificence. Her deep sighs and groans were like those of a woman longing for the happy moment of release. For she knew, if I may say so, that she was already in her glorified condition, the manifestation of which was withheld, and was therefore in earnest expectation of the event. For, as we said, all nature died and rose with Christ, and passed into their new and final state.

I say, all nature. And so says the apostle, 2 Corinthians 5. 17. So that if there is in Christ, any new creation, he has passed by the old; behold, he has made new the whole. So this verse ought to be read, according to the Greek and the drift of the discourse. He says above, Christ died and rose *UPER PANTÒN*, instead of the whole. So that if Christ passed
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into a new state, the whole passed along with him. There was nothing left where it was. If any thing was new, every thing was new. Either all, or none: new men, new heavens, and a new earth, and all their furniture new. The old creation was passed by, he says. That is, as expressed above, not to be remembered, nor to come into our minds. Their existence, dates and conditions are nullified, and therefore are not to be numbered, nor thought to be any thing at all.

Our Lord having removed the whole universe out of its old state, and landed with it on the other side death, and fixed it in its perfect and permanent glory, the evangelists begin the history of the new creation, as if nothing had ever existed till then. They call that morning *MIA*, first, making it the birth and date of the existence of the universe. No substantive could have reached their idea. They do not say, first day, first morning, first sabbath, though these are included, but *FIRST*, in the absolute and sublime. This word reduces to nothing all that ever had been, and makes past days, months, years, ages, and all worlds

worlds, as if they had never been before, and comprehends and fixes the date of the creation in its new existence. No other word had propriety, force and expression sufficient for the purpose. For God had then passed by the old creation, which he said, was not to be remembered nor to come into mind any more. In some respects, the dates and existence of the former dispensations are to be kept up still, and ever will be; but as here meant, they are as though they never had existed.

The apostle therefore affirmed that the subject of their ministry, was the world to come. That is, the new heavens and earth, which in former ages, while in expectation, an object of faith, was called, a world to come. That there was such a world expected to come, by former ages, he proves by the testimony of one who said, What is man that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he put
all

all in subjection under him, he left nothing that is not. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. Hebrews 2 5—9.

Thus he explains what he means by the world to come. He says, it was man on the other side death, crowned with glory and honor, and all things in a state of happy and honorable subjection under him. But he allows that this was as yet invisible, but not altogether so neither. Something of it they saw, he says, and something they did not see. They did not see man in his glorified and exalted condition, nor did they see all nature under him, yielding to him, and honored in so doing. Says he, this we do not now see, as yet. But something they did see, even then. We see him: Jesus: we see him humbled below the angels, for a little while, that he might suffer death by the grace of God for all. We see him sustaining an universal character, representing all, man and all that belongs

belongs to him. We see him pass through death and land them all on the other side. So that the whole is mystically in a glorified state in the substitute.

The apostle having asserted that they were in a new world, and that the dates and annals, and even existence of the old, were nullified; it was necessary to find a new sabbath for the new creation. And this he does afterwards, chapter 3. 7. which he treats of, down to the eleventh verse of the fourth chapter; which is the longest discourse upon one particular subject, of any that we meet with in all his epistles, excepting one. Wherefore as the Holy Ghost saith, To day, if ye will hear his voice, harden not your hearts.

SEMERON, to day, is by the word wherefore, joined to something in the context to which it refers. He had said above, chapter the first, verse the fifth, that the Father said to the Son on the resurrection morning, Thou art my Son, this day have I begotten thee. SEMERON is here borrowed from the second psalm, and in the thirteenth chapter of the acts of the apostles and

and the thirty-third verse, it is declared to refer to the resurrection. He addresses him as though he had never existed till then. What he was, previous to this day, is in a certain sense, passed by and disannulled. Old things are passed by, and all things are become new, and are under a new date. SEMERON, to-day, thy sonship began, and the whole universe began a new state of existence.

Therefore Jesus Christ is the apostle of the new creation, whose office is to introduce a new doctrine, and form a new church. He is also the high-priest of the same, whose office is to carry on and preside over the new church and worship, as established under the apostolic office. Moses therefore and Aaron, the apostle and high-priest of the former doctrine and worship, and even the church and creation wherein they acted, are now no more. The temple is disowned; men now collected together in a body to worship, upon the principles of the new doctrine, are his house instead of the temple.

But when is this worship to be carried on?

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SEMERON

SEMERON, mentioned above, when Christ and the universe were begotten together, and passed into a new state. This is the day on which the worship of the new world is to be carried on. To-day, if ye will hear his voice, harden not your hearts. This is the day which the Holy Ghost faith is to be kept for the new worship, as appears in the ninety-fifth psalm, from which this passage is cited.

In the psalm above, David calls all men into the presence of God, to sing, worship, kneel and bow to the rock of salvation: to adore him, as high above all gods, and in possession of all worlds; that is, as ascended up far above all heavens, above thrones, principalities, powers, names and dominions; and in possession of the universe under a new title. Says he, sing to his name: O come and sing and adore with reverence. But when? What time are we to come together into his presence? There must be a time, a day publickly known and appointed for the work. The old creation had a weekly day consecrated for the worship belonging to it, which was the last in each week. Is there a day here
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in the new? If there is, which is it? To-day. The day in which the rock of salvation was fixed, and Jesus was begotten into a new sonship; which sonship is the pillar on which the universe rests. To-day, if ye will hear his voice, harden not your hearts.

David therefore by the power of the spirit, looks over into the new creation, and calls to all the inhabitants, and bids them to take care to keep their sabbath; for that their fathers trifled with the sabbath of the old, till they had provoked God to swear in his wrath that they should never enter into it. God told them that he had created the universe in six days, and consecrated the seventh for a day of rest, to admire the work, because better could not be done. He commanded them to enter into his rest, to acknowledge the perfection of the work, and the glory, wisdom and power of the author. But they would not believe him. They doubted and contradicted, and attributed the work, sometimes to idols of their own making; sometimes to the universe itself; and sometimes to chance; and sometimes to nothing. They hardened their hearts, they tempted

him with doubts, they erred, and provoked him at last to swear in wrath, that since they would not enter, they should not. This is David's warning to the inhabitants of the world to come, taken from the profanation of the sabbath of the old creation, and the terrible punishment inflicted for the same.

The apostle therefore joins him, and adds below, Take heed brethren, of an evil heart of unbelief; for we are made partakers of Christ, if we hold fast the beginning of our confidence stedfast to the end, in order to which, it is said to-day. That is, we are made partakers of Christ's rest, if we make use of it for the worship and confident adoration of the new creation, in order to which, the day is fixed and named with repetition and energy, and distinguished from all others. Does any one then enquire after the sabbath of the new creation? It is to-day. It is the day of the generation of Jesus Christ from the dead, and the new birth of the universe. Not yesterday, the last day of the week; nor to-morrow, the second. Yesterday, the old seventh day, is never to be remembered as sacred any more

more. It, and the creation belonging to it, are passed by: to-morrow, on the other hand, the second day of the week, is never to be a sabbath; for the works of God are finished, and consequently there is no possibility of another sabbath-day. It is a crime to think of yesterday, and folly to expect to-morrow for a day of rest. The old world and its inhabitants might have improved yesterday, but you cannot, for it is over for ever: and to expect another is a wicked reflection on the new creation, as if not compleat and perfect. To-day therefore must be attended to, and revered as holy, else, we are unavoidably without a sabbath-day.

SEMERON is here full of energy, taking to itself all that belonged to yesterday and to-morrow; as if it was the only day that ever was, or will be; and alone worthy of improvement, attention and reverence; comprehending every work and event of moment, profit or delight. SEMERON is therefore to be founded through the whole creation; was pronounced with the highest energy of inspiration; and is to be kept sacred by every human creature, with joy and confidence

confidence, as the rest and sabbath of the new creation. Yesterday is lost; the fathers flighted and lost it through unbelief; and as to us, it is no longer in force; yea, it is a crime to think of it: it is now to be used only for the common business of the present life; and he that will not use it for that end, does abuse and pervert the design of it.

The apostle therefore does in the fourth chapter and first verse, warn us thus, Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. What we are exhorted to in the words, is fear. That is, caution, circumspection and watchfulness. This fear is to be exercised to prevent our falling into the sin and disaster of those who refused to enter into God's former rest, who by the oath of exclusion were cast away. They failed: be then afraid lest you should do the same. But here a question might arise, to wit, How does it appear that we and they, in this particular, are upon a par? Wherein do our circumstances appear to be parallel? This he handles in the remaining part of this passage; wherein

he asserts, that in some particulars their circumstances and ours were alike, and in others not.

And first, we have a promise left us of entering into God's rest; this was their case also. There is, says he, such a thing left. The old creation is gone, and the sabbath which belonged to it is no more; but after that is gone, there is a day of rest left for us, and a promise, rather an exhortation to enter into it. They had a rest of God proposed to them, and so have we; they had a promise and exhortation to enter into it, and so have we; theirs is gone, ours is left behind: herein we are alike.

In the next place, he shows that the method of entering into it, recommended to us, is the same that was recommended to them; and indeed must be the same, because there can be but one. And so their case and ours is parallel in this particular, as in the foregoing. This he declares in the next verse. For unto us the gospel was preached, as well as unto them, but the word preached did not profit them, not being mixed with faith, in them that heard. That is, Unto

us, is the gospel preached, as unto them. By the gospel or good news, we are here to understand the promise of rest, which is very properly so called. And it is delivered or preached unto us, as it was unto them, with regard to the way of entering into it, and that is, by faith. This he proves in the following words, thus, But the word preached did not profit them, not being mixed with faith in them that heard; (for we enter into rest believing) as he said, as I have sworn in my wrath, if they shall enter into my rest. If, is here a negative, and is the same as not. That is, the rest promised and preached to them did not profit them, for they never believed it, and so could never enter in. And that they neither did nor could is evident, as God swore in wrath that they never should. Unbelievers, according to these words, and the last verse of the foregoing chapter, neither could nor should enter in. The nature of unbelief, and the oath of exclusion stood eternally against it.

For, says he, we believers do enter into that rest. They neither could nor should, for we believers are alone capable of entering. Unbelief
then

then barred and shut up the way to their rest, and does the same with regard to ours; by faith some of them, as above, entered, and all might; and by faith some now do, and all may enter that rest proposed unto us: and herein our cases are alike.

Another particular in which our circumstances tally is, that by rest is meant a weekly sabbath-day. That the rest presented and opened to the fathers, was a sabbath-day, is apparent in the third, fourth and fifth verses. As I have sworn in my wrath, if they shall enter into my rest from the works yet finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this again, If they shall enter into my rest. In the words we see what rest the fathers slighted when the oath of exclusion went forth against them; it was God's own rest; My rest, says he. It was his rest from works finished and compleated; it was from works finished long before this oath took place; yet it was God's rest then, when he made the affidavit against

unbelievers, as truly as when he had just completed the works to which it belonged, and in as full force. This rest was a day, the seventh and last day of the week, pointed out by name and number. The way that this day became God's rest was, that therein he rested and ceased from all creation works, because he beheld and saw the whole in a very good and finished state, and nothing better could be done. This was the rest of God, of which the apostle discourses in all this passage. He spake, says he, on this wise concerning it in a certain place, to wit, in Genesis; and in this again, that is, in the wilderness where the fathers provoked him to make an affidavit against them. There were several oaths that went out against them during the forty years' provocation. This does not seem to have been recorded by Moses at all, but delivered by inspiration to David, as were many other matters passed by before his time.

Here then the apostle asserts, that by entering into God's rest, he did not mean entering into the land of Canaan, but keeping the sabbath upon the seventh day of the week, as God himself had

had done before. There was a provocation about entering the land of Canan, and a similar oath went out against them; but this which the apostle applies to the present case, appears to be another, which is to be found only in the psalm above. Now there was no possibility of entering into the rest of the sabbath-day but by faith; because no man saw God creating the world; it was a thing to be believed upon his declaring it. And it is the same with regard to the sabbath of redemption. We did not see him do the work; and what the apostles saw was next to nothing. We must therefore all enter into this rest, believing what he says of it himself. The sabbath-day is the result of works done by God out of our sight, and declared unto us as an object of faith, which faith is to be expressed and exercised by a bold and confident keeping of the day of the week upon which the works were finished; that is, the day which commenced at the finishing of the whole. It is upon this fundamental principle of a sabbath-day, he here discourses of both the days. There is, says he, a day of rest, a sabbath, for it is said the works were finished and ended, and then upon the seventh day God ceased from

all his works and rested: and so it is in the new creation-work, Jesus ceased from his work and entered into his rest.

God then rested the seventh day after creation-work was finished, and left it for others to enter in after him. All men were invited, but they mostly refused and slighted it; and provoked, and so perished. This is represented again in the next verse, As therefore it was left for some to enter into that, and those who were formerly admonished enter not, because of unbelief. So this verse ought to be read, After God kept the day himself, he left it open for others, that is, all men, to enter in; and keep a sabbath as he had done. But as he had said before, the word preached did not profit, because of unbelief. And having said this much of the nature of their rest, he comes now to make the parallel, shewing that our rest is of the same nature: we have a day as well as they. Verse the seventh introduces it thus, Again he limiteth a certain day, SEMERON in David, saying, after so long time, as was said, SEMERON, if ye will hear his voice harden not your hearts. For if Jesus had given them
rest

rest, then would he not have spoken of another day. There remaineth then a sabbath for the people of God. For he entering into his rest, hath ceased from those works of his, as God from his own.

In the ninth verse we see that for the people of God there remains, not only a rest indefinitely, but a sabbath, for so the Greek is; it is a sabbath that remains for them. It remains after the former is passed by and gone. this is a reserve which God made for them. This sabbath is a day: not the dispensation of the gospel here on earth nor a state of glorification in heaven; but a sabbath-day to be kept holy as in the former dispensation. And this remaining sabbath-day, has the same principles belonging to it that the former had; which naturally and necessarily makes it a sabbath-day. He, Jesus mentioned just before, entering into his rest, hath ceased from those works of his, as God from his own. Jesus exercised godhead in ceasing from his works, stopping when they were finished, because nothing could be added to make them more perfect, which therefore unavoidably terminated in a sabbath-day.

Thus

Thus far the case of the inhabitants of the old world and of the new stand parallel.

But in some respects they differ. For instance, our day is another day than theirs. Ours is to-day, theirs was yesterday, that is, as the history shows, ours is the first day of the week, and theirs the last. The four evangelists fix the date of the new creation upon the first day of the week, and assert it to be our sabbath; and therefore it is said of it, not yesterday, that is over for ever, and to-day remains as our only sabbath. Another day, and it is to-day, yesterday is excluded and forbidden. There never will nor can be a sabbath either upon yesterday or to-morrow; for the old creation is gone for ever, and the new is correct to the utmost pitch of perfection, and leaves no possibility of another. To-day therefore if you will hear his voice. To-day if you will hear at all, for another day is impossible.

This leads to observe another instance wherein we differ from the old world, That their day did admit of another day, but ours does not. If Jesus had

had given the fathers a day of rest, then would he not have spoken of another day, for the day of Jesus can never be changed. Their day was sanctified, cut off, detached and separated, as the word signifies, from the other days of the week: but our day is a limited day; ORISIE, he encircleth, encloseth and boundeth a certain day, leaving no place to alter it backward or forward. It is made, as it were, with a divine compass, inclosed within a drawn circle. It is a compleat sabbath, containing every thing of the kind, and leaving no possibility of such a thing without the circle. and being thus bounded and encircled, it is thrown into an immoveable state, like the rock of salvation, to which it belongs.

Another thing which makes a considerable difference between the two days, is the space between the consecration and commencement of the day. The first sabbath was brought in suddenly, without a previous pause or counsel, the day, and its consecration came on together, and was set up abruptly as a temporary thing, in that administration of it, to serve while things were in their initial state, and to be shifted as circumstances

stances might require, previous to the commencement of the fulness of time: but the new sabbath was consecrated about a thousand years before it came on. He limited in David a certain day, calling it SEMERON, after so long time. That is, he named and ordained the day which was so long after before it should take place. David, famous for receiving by inspiration, the models of divine things, is as plain in the matter of the temple, I say David had the honor to consecrate our sabbath; even to consecrate and name it. For it is evident that SEMERON is here most emphatical. And this is the reason that the apostle repeats it so often. To-day, whereupon Christ was begotten from the dead; SEMERON the first of sabbaths; not yesterday the Jewish sabbath, which among other old things is passed by; not to-morrow, for that can never become a sabbath, for the works of God are finished, and the corner stone is put on, and no more to be added to the building; to-day therefore hear his voice.

SEMERON has been founded through the old and new worlds, and has passed under a double inspiration

inspiration by the king, prophet and apostle, who are both all on fire where it is used. They both unite to sound it high, as if they would say, SEMERON is the first and best of days; the finishing of the worlds, the new birth of the universe, the redemption of the human race, and resurrection from the dead; it proves and celebrates the triumphs of God, and is so great that no other is worthy to be called a day. SEMERON is ordained to be the sabbath of the final ages, and highest dispensations of the universe, and is a circle which contains every thing sacred, significant, solemn and holy; every thing joyful, profitable, divine and glorious.

Bring therefore every sacred work and joyful exercise into this circle. Would you sing to Jesus—Jehovah, the rock of salvation? SEMERON is the proper day to do it, wherein he became our fixed, unshaken and eternal rock of righteousness and safety: the immoveable foundation and top stone of our faith. Would you view him ascended up to the height of his character; towering in majesty and glory above all gods? To-day is the proper time to do it,

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wherein he ascended up far above all heavens, and went to the height of greatness, to the highest place above his rivals: SEMERON gives date to his final victory, brings him forth shining in the brightness of the great God, having fixed himself in absolute greatness, and rendered his character eternally lovely, grand, marvelous and dreadful. Would you meet together to bend the knee of adoration and come into his presence to pay homage? SEMERON is ordained for the purpose. Would you view him in that plenitude and immensity of love to man, which, as it were pulled him down from his throne, and brought him from heaven to earth, to death, to hell and the grave? Would you hear his voice speaking out in the indulgent language of the God, the Father, the Savior and Lover? SEMERON is sacred for the purpose: is ordained to open and carry on an intercourse between God and men.

In a word, if you have any songs and anthems that may be offered unto God; if you will view and learn the glory and eternity of salvation; if you can take any pleasure in the sublimity of the divine character, his matchless height and pre-eminence

eminence; if you will hear any thing from him, and have any thing to say to him; have any plea to make, or petition to be presented, or any homage to be offered; if you have any thing of the sort to be done, do it upon this day. I David, I Paul, we both, by inspiration appoint and consecrate SEMERON to be the sabbath of the new creation. Observe then, O ye people of the world to come, favored inhabitants of the new system, a sabbath is encircled as with a divine compass, for you to come into the presence of God, to sing and kneel and adore. I David, admonish you; be not like many of us in the old world, who perished under hardness and error. Be wise and devout, be joyful. O sing to God, and adore and hear his word: To-day is sacred for the business. I earnestly beseech you, do it. O do it. O come and do it. Use reason, exert resolution: perish not through unbelief, under the oath of exclusion, as many of us have done.—And Paul in the fulness of the divine inspiration joins him.

And thus SEMERON is raised far above EBDOME, mentioned in the fourth verse, with which in this
discourse

discourse, it is paralleled and contrasted. The **EBDOME**, the seventh day of the old creation, was the sabbath of things in their initial state, **SEMBRON** the sabbath of things in their finished state; the first was the sabbath belonging to the work of giving existence, the second to the work of fixing that existence in a state of eternal honor and happiness; the first set apart suddenly without a pause or counsel, the second ordained a thousand years before-hand; the first separated from other days in a general way, as it were cut off by a stroke, the second inclosed and encircled by the divine compass and counsel; the first therefore, a sabbath that might be shifted and changed, and the second immoveable, being the sabbath of the rock of salvation.

Having now showed the nature of a sabbath day, that it is the day that commences at the finishing of God's works, and is to be a standing witness that no more ought to be done, and that it could not be done better; and that therefore, that of the old creation was but a temporary, imperfect sabbath; and so did naturally pass over into the first day of the week, when all the works were

were compleated and perfected: I shall now inquire into the duties and business of the day. And shall show the necessity of it from the nature of these.

Some might wonder, that we have not rules for keeping the day, preceptively delivered in the new testament. But this was needless; for they are delivered and enacted else where; and by a mystical transiſion, carried over into the new testament. Every commandment of the law, is there declared to be in full force, and to remain ſo without the leaſt abatement; conſequently the fourth ſtands there, as the guide and rule of the church. For Matthew ſays, That the evening, or edge of the ſabbaths, reached over, and in the dawn aſcended into the MIA of the new ſabbath; and therefore brought over all that eſſentially belonged to it in its former ſtate.

To the new Church then, as well as the old, it is ſaid, Remember the ſabbath day to keep it holy. Six days ſhalt thou labor and do all thy work; but the ſeventh is the ſabbath of the Lord thy God: in it thou ſhalt not do any work; thou,

nor

nor thy son, nor thy daughter, thy man servant,
 nor thy maid servant, nor thy cattle; nor the
 stranger that is within thy gates. For in six days
 the Lord made heaven and earth: the sea and all
 that in them is; and rested the seventh day and
 hallowed it. *Isaiah 56. 1. &c.* Thus saith the
 Lord, keep ye judgment and do justice; for my
 salvation is near to come, and my righteousness
 to be revealed. Blessed is the man that doth this,
 and the son of man that layeth hold on it: that
 keepeth the sabbath from polluting it, and keepeth
 his hand from doing any evil. Neither let the son
 of the stranger that hath joined himself to the
 Lord, speak saying, the Lord hath separated me
 from his people: neither let the eunuchs say, be-
 hold I am a dry tree. For thus saith the Lord
 to the eunuchs that keep my sabbaths, and chuse
 the things that please me, and take hold of my
 covenant: even unto them will I give in mine
 house, and within my walls, a place and a name,
 better than of son and of daughters; I will give
 them an everlasting name that shall not be cut off.
 Also the sons of the stranger, that join themselves
 to the Lord, to serve him and love the name of
 the Lord, to be his servants; every one that
 keepeth

keepeth the sabbath from polluting it and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in my house of prayer. Their burnt offerings, and their sacrifices shall be accepted upon mine altar: for mine house shall be called a house of prayer for all people. Isaiah 58. 13. 14. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord and honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it. Isaiah 59. 1. &c. Behold the Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear &c.

According to the transition above, these passages, and all others relating to the subject, landed
over

over into the new sabbath. Hence we may infer that the gospel sabbath day will be in force to all eternity. God, men and angels will keep it, or a period equivalent, for ever. Our Lord says Luke 16. 17. That it is easier for heaven and earth to pass, than one tittle of the law to fail. Every command of it must remain in force for ever. It is the perfect rule of decency, order and justice, and can never be dispensed with. Some indeed, have represented the future state of happiness, as an endless sabbath, continued without pause or period, going on for ever in an indivisible eternity. But for my own part, I think it altogether a good sense for a person to propose to me for my happiness, an everlasting sermon or hymn; or an endless journey, upon an eternal plain, without a road or mile-stone, or any other mark or division, by which I could know whereabout I was. Such an idea of heaven has a greater tendency to afflict and stupify the mind, than to kindle joy and raise any sincere and rational desire to enjoy it. God himself was the first that kept the sabbath-day, and from the second of Genesis and the thirty-first of Exodus, it appears, not only that he rested, but was refreshed; and consequently sanctified and

blessed

blest the day, to be for ever a day of rest and refreshment to others. And if he kept it then, and declared it to be pleasant and delightful, and recommended it to others to be a perpetual rule, what reason can be assigned for supposing that he has since left off, and that the day is not kept in heaven? The sabbath will, doubtless, measure both our eternal existence and our eternal happiness.

But to return, the passages above inform us, that keeping and sanctifying the sabbath-day, is turning our foot from the ordinary work of the six days, called our own ways, thoughts, words and pleasure. Also, taking hold of God's covenant; please, serve and love him; and offer up the sacrifice of prayer and praise. The advantages attending it are said to be, a place within the walls and house of God; an everlasting name better than of sons and daughters; delighting ourselves in the Lord; riding upon the high places of the earth; and being fed with the heritage of Jacob. The consequences of neglecting it are, a separation from God, his refusing to hear our prayers, or to deliver us out of our distresses; our falling into ignorance, obstinacy, blindness, groping in

the dark at noon-day, and committing all manner of sin.

First then, to keep the sabbath is to cease from the ordinary labor of the six days. God our pattern, worked six days and rested the seventh. This is expressed with many repetitions and evident emphasis; and is given as the reason why we should do the same. There must therefore be some propriety and fitness in the thing, in itself considered. And this fitness must be such as, in some measure, we may see and discern. For since God's working precisely six days, and resting the seventh is recommended to us so solemnly for our imitation, there must be some visible reason which may be traced out by us and truly admired, so that we may not complain, but fall in love with the command. For we must obey the law of God out of love to the precepts of it in themselves considered. The command is this; God worked six days and rested the seventh; do you the same. Let this be a rule for every man. And first, this is for our health. This must be observed, or else human nature in general, cannot enjoy a state of health. God the creator of our
frame

frame, knew that a due measure and proportion of action and rest were necessary for that end. Working six days, and resting the seventh day and the greatest part of the seven nights, throws labor and rest into the same measure, or very near it. This is certainly one leading design of the fourth command; it is the infallible rule of human exercises and rests, as a sacred preventive to keep us in health and vigor.

For want of attention to this, some are driven on by avarice and ambition that they know not how nor when to give over the stir and hurry; and others hardly ever willing to begin: some killing themselves with incessant toils, and others numbed and half dead by laziness and inactivity. The division of our time as we have it in the weekly numbers, is a merciful scheme to prevent these evils; and is founded in the nature of things. For such a measure of labor calls for such and such intervals; and rest, in its own nature, equally calls for action. Mankind cannot be in a proper state of firmness, strength and vigor without this. The human body was not made to be happy in one endless scene either of labor or

rest, nor the mind neither; but in a variety and mixture of both. Heaven itself is made a scene of pure happiness, and its inhabitants kept in eternal bloom and vigor, by these wise and grateful alternatives from which they never deviate, and therefore live in perfect order, reason and propriety.

If, as some would have it, entering heaven is bidding adieu to all employment and going into a state of eternal inactivity, I should think that the laziest drones on earth, must be the highest faints in heaven. But heaven is full of activity, full of rational employment suited to the dignity and perfection of our nature there, varied into wise intervals and rests, agreeable to what we are accustomed to in this introductory state.

Therefore this matter was too weighty to be left for man himself to settle. The sabbath must be septenary and fixed by God himself. Septenary, or every seventh day, and neither more nor less, that labor and rest might bear a proportion and regulate each other for the purpose here mentioned. Therefore the command is so worded,

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as to require and enjoin working six days, as well as resting the seventh. And he that will not work at some lawful business six days, is as real a violator of the fourth command as he who will not rest on the seventh; unless by something lawful or unavoidable he is hindered. He therefore who opposes and rejects, or wishes this command out of his way, is not only an enemy to God, but to human nature in general.

Secondly, God has commanded us to work six days and rest but one, in order to bring in plenty and riches. If he had ordered six days to be sabbatical and one for work, business would have been thereby cramped and confined within such narrow bounds, that poverty would have been, in the natural course of things, unavoidable. But the appointment of six days for the business of life, gives all the opportunities that can be of any service, to think, to contrive and to do. This is what is devoted, and even consecrated for the purpose of doing all our business; and if it is not done, or if any one says, that he cannot do it all in six days, it can never be done at all. This is the measure of time which unerring wisdom

wisdom and prudence has judged proper for doing our common business, and for doing it all as the precept enjoins; that is, doing a week's work. Six days is time enough to do a week's work, and but enough.

Those therefore who keep both jewish and christian sabbaths, do break and profane the fourth command in every view and administration of it at once. They throw the primitive sabbath out of its more honorable place, as comprehended in, and incorporated with the new; they lessen the new sabbath on the resurrection day as not alone sufficient, and make a breach in the week; reducing it from six to five working days. Thus, they break the command, though I have the charity to believe not wilfully but inadvertently. The precept, measures and numbers our working week, and makes it to be six days, commanding us to be employed in our business; our own business, to do it; and do it all. Doing some business or other, is not enough; or working some days; one, or even five; but the command ties us to our own business, and not another's; requiring us to do it all: and all our work, is all that

that which a man may reasonably do in six days. And in general, all the week's work, of each individual of mankind, is contained within the six days; neither more nor less. If a man works five days, and does ever so much in the time, he has not fulfilled the command, nor performed his duty; for all his work, is all that he can reasonably do, to the end of six days. I repeat it again, it is not doing something, and working some of the days, but it is doing all the work: that is, all that a person can do in six days. And if it is not six days' work, it is not all his work, let it be as much as it will. If a person has not worked and gained as much as he can in reason do in six days, he has not done all his work, as the law requires.

Unless then the fourth command is held in force, it cannot be proved that any man is obliged directly by any law of God to do a day's work. All the business in the world would be left under the hands of mere humour or accidental necessities, and no man bound by divine authority to attend to it, nor to be lawfully called to an account for neglecting it. But God by his law has expressly
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made every man and woman a debtor herein: every one owes to himself and the publick six days' work. And he must endeavor honestly to make himself rich, for the benefit of the publick or necessitous individuals, as prudence and occasions may direct.

The keeping of this command has a direct tendency to bring in plenty and enlarge men's circumstances. For a man can hold six days to labor with vigor, but if he exceeds that number of days without a pause, it will then hurt, and consequently hinder business. Less than six days work is less than a man can do; and seven or eight is more than he can do. Either way will in the end prove injurious to private and public interest. But beside the tendency that this has in itself to enrich us, by directing us where to move and stop, and when to labor and rest as we ought, God does add a special blessing to the labor so conducted. He hates the awkward confounder of order, but he that works by this beautiful rule, pleases him, and will draw blessings and tokens of approbation from him. God is a lover of order and will own all that do the same.

same. But he who breaks the measure, number and order of the week, is the author of confusion, and abhorred of the Lord.

And beside, the sabbath-breaker is under the curse of all nature in general. For the sabbath is not made for man only, but also for the beasts: for the ox and ass; and even the land itself, and every plant that grows out of it. In Leviticus the twenty-sixth chapter, it appears, that if a nation will keep the sabbath, and reverence the sanctuary, the rain will come in due season, the land will yield its increase, and the trees their fruit: the threshing shall reach unto the harvest, and the harvest unto the sowing: there will be such profusion of blessings out of the earth, that there will be scarce time to dispatch the old to make room for the new crop; and the new crop so great that it can hardly be gathered in, before it is time to sow the next. And in the same chapter we see also, that if a nation will not let the land enjoy the sabbath, it will refuse its crops and be barren and desolate.

And if the land had a right to the jewish sabbath

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both the weekly and annual every seventh year, the earth now in its new created state has a greater right to the new sabbath, and the effects with regard to fertility and plenty will be far greater than in the former state. If our nation would let our island enjoy her sabbaths, we should be fed with the heritage of Jacob, and set upon the high places of the earth. Our flocks, our herds, our pasture, our fields and rivers would abound, and crowd us with plenty, that we should be at a loss for room to lay it up. This was the case with Jacob, who was the whole jewish nation radically and comprehensively in his own person. That he was famous for his zealous regard for the sabbath, is evident from the passage above in Isaiah, though it is not mentioned in his history in Genesis. And by introducing his heritage as the general reward entailed upon honoring and sanctifying the sabbath here; which heritage was almost an incredible increase of cattle and other blessings from the earth, it is plain that the jewish nation were instructed what to do, and what to expect in this particular, by what was done to Jacob their root and representative. For though the abundance which nature threw into his hand, and the distinction

tion made in his favor, are to be considered as a reward for his faithful service, and long submission to the oppressions of a tyrant, yet it is clear, that herein, he is beside, a publick character and pattern, to teach the jewish nation, and by them every other, that would learn, that the fertility of the soil, and abundance of crops and useful creatures, will generally bear a proportion to the national regard paid to the sabbath.

The observation of the fourth command is the greatest improvement in husbandry. It also calls forth every person in the world to come and stand in his own place, points out to him, and ties him to his own proper business; measures his time, and directs infallibly how long he ought to be at it; tells him how much he ought to do; to wit, as much as he can in six days; and also when he should stop, and where the point and pause is, when working will be injurious to health and property, to himself and the publick. I appeal then to the reason and consciences of all my fellow-creatures, if the fourth command is not absolutely necessary and binding. How can we lawfully reprove or censure the useless and indolent

lives of some, the rapine or violence of others, if there is no law of God by which they are bound to be usefully and properly employed? If God has not bound us and measured our time of working, we have no right to bind one another; every person without it, is left to his own option to turn out either a drone or a robber, as his inclination may direct, and no man can legally convict him, because there is no law that obliges him to work. No man without this precept can prove to me that I ought to do any thing, nor could he guess how much I ought to do. But the command puts every thing out of doubt. It expressly tells a man that he is bound to work; and what work he should do, to wit, his own, which his character, place and condition call for; how much he ought to do, that is, as much as he can do in six days successively; and also what he cannot do, that is, to work more than six days: if he does more than six days' work, he is not a workman, but a profane and stupid drudge. This in the end, will not promote, but hinder business. In a word, without this precept, neither king nor subjects, neither masters nor servants, neither rich nor poor, know what they owe

owe to themselves, each other, or the publick. Neither what to do, nor when to go, nor where to stop. It is all confusion and uncertainty without it, and all regularity and certainty under the influence of it.

To observe it therefore diligently ourselves, and engrave it upon the minds of our children, is the greatest service to the nation that we can render. This is the way for the sovereign to have good subjects, and masters good and faithful servants. Yea, this, when it is become national, will bring down the blessing and good-will of God, and so will enrich the soil, refine the elements, regulate the seasons, and multiply and increase the productions of nature so, that we shall always abound.

A fruitful land is turned into barrenness by the wickedness of those that dwell in it. And this law of the week and sabbath, is in its own nature necessary to prevent, almost every species of immorality, and its consequent calamities. He therefore who opposes or neglects it, is a real enemy to himself, his country, and all nature
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in general. For the man that will in general work less than six days in the week, has not done what he can for himself and the publick, and consequently has not done all his work; and he that works more, at his common business, does more than he is able to do to any good purpose; and so in this very respect, he injures himself and the publick: and robbing nature of her lawful rest, brings on a general curse from heaven and earth, upon himself and all about him.

Thirdly, the sabbath is continued to promote joy and rational delight: and in order thereunto, must be septenary, or every seventh day. A grateful alternative by a wise and due proportion of action and rest, has, in its own nature, a direct tendency to cause and maintain it. The toil and labor of the six days, makes the prospect of a day of rest delightful, and the pause and rest of the seventh day, if nature is not by ill habits greatly viciated, will make labor delightful and pleasant. God, who is full of joy, delights in ours; and contrives the wisest and surest methods of promoting it. Therefore he enjoins and commands, Exodus the twenty-third chapter,

chapter, thus, Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thine hand-maid, and the stranger may be refreshed. The ease and pleasure of man is here consulted and pointed out as the end proposed by the precept. Work six days and rest the seventh, that both man and beast may be refreshed.

The time of working and resting must be wisely measured in order to answer the end; for if the day of rest should be too quick or too slow in its returns, it will be ineffectual. The design of God is to promote the happiness of society; and for that purpose, to establish such rules, such alternatives, such wise changes and revolutions, as, in their own natures, have a tendency to make our existence a privilege, and a blessing for which we may, not formally and hypocritically, but heartily and sincerely, bless and praise him. That a person may have just cause and a reasonable inducement, now, to look up to heaven and say, I heartily thank thee and praise thee, that ever I was made and brought into the world, to be an eye-witness of so much wisdom and goodness.

goodness. For this reason, the sabbath and week must be so measured, as to strike the understanding and feelings of reasonable creatures, with the exactness and propriety discernable in them. It must appear to us, that the command has in it an admirable propriety and suitableness to promote the happiness of the creatures concerned in it. The wisdom and goodness of God are striking and conspicuous in this accordingly. For every man must see, at least may see, that had he appointed the sabbath to return upon us every third or fourth day, its quick returns and frequent visits, would have rendered it flat and tiresome. Had it been removed to the fourteenth or twentieth day, it would have come too late; for by that time nature would be exhausted and soured, and like a lumpish slave would be incapable, with firmness and self-possession, to hold a day of gladness and delight. In the first case, it would be like a person who destroys the pleasure of his visits by repeating them too often, thereby turning them into hinderances and intrusions; and in the latter, would be like one who comes so seldom, that his shyness and reserve forbid ease and delight. But in this, God has fixed upon the perfect

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centre which can admit of no change; the resting day coming neither too soon nor too late to make its return a matter of gladness and delight.

Fourthly, the sabbath is to be continued, in order to bring men to a habit of acting with grace and real dignity. What constitutes this grace and dignity is, our doing business with ease and dispatch, in opposition to haste and indolence. If the sabbath returned every second or third day, the business of life must either be neglected or huddled up at random, any how, in a great flutter and hurry. And to see people about it, running and raving, out of breath and half distracted, is an odious sight, unworthy the dignity of human nature. God hates the wild and distorted features of haste and hubbub.

If, on the other hand, the day of rest did not return under ten or twenty days, the period for work being too long, would have a natural tendency to beget sloth and laziness. And the sight of this is disgusting, and degrading to the character which we bear in the creation. To see people in business, sedate and calm, in possession

of themselves; with sober heads and steady hearts, moving with active limbs; to see sobriety, diligence, calmness and activity going hand in hand, is graceful and honorable. Such will be owned and honored of God. Man is a creature, that holds so high a place in the creation, and is intended to support such a character, that it is not enough to attend to what he is to do, but also how; and not merely how in point of justice and equity, but also in point of real grace and dignity. This must be regarded, or else he dishonors himself, and acts below his character and rank.

The manner and time in which the creation of the universe is described, seems, amongst other things, to be intended to give a specimen of this. In the narrative the workman is introduced; the work undertaken, specified; the time measured, and the days numbered, in which it was done; the quantity of work done and creatures made on each day; nothing done on either night; and the whole seventh day kept as a rest and sabbath of delight and leisure. It cannot be doubted but that he could have finished it

it in a day, or less time. But he chose six days in order to give a specimen of this, that he might be a pattern and example of acting and doing business with dignity, grace and beauty.

Had the whole been set up in a day or two, what a picture of wild haste and violence it would have exhibited! and had it been many days more, it would have been comparatively dull and tedious. In either case the narrative, the whole scene in contemplation, would either have raised a tumult in the mind, or caused weariness and dulness: but as we have it set before us, it exhibits a perfect picture of dispatch and ease. Speed, sedateness, vivacity, calmness, and a kind of insensible dispatch runs and shines through the whole. This is the manner in which God did the work of a God, and this is the manner man is to do the work of a man. God was the first workman himself that ever was; his work the most noble and sublime; his design grand and exalted to the last degree: he was to fill the universe with pleasing wonders, to strike eternal ages with specimens and examples of consummate wisdom and prudence, and to make his character, among all orders of

reasonable beings, the deserved object of admiration and homage. He must therefore do his work in every circumstance, in such a manner that it would be but a piece of justice to love, admire and adore him for ever. For this reason, the manner must be so conducted, and the time so nicely measured, that propriety, art and beauty may strike us every where; that the whole may appear to be a just and perfect matter and subject of worship and imitation. He did his work in this manner and within this time, because it could not be done so well, so graceful and beautiful any other way.

The week then, made up of six days for work and one for rest, cannot be altered. If angels and men were to put their heads together, and use their utmost skill, they could alter it but for the worse. In vain shall men or devils plead advantages or necessities, either is impossible; a day under or a day over will maim its beauty and propriety, and make it less useful for every good purpose. God, the greatest being; when doing the greatest work; when making his character publick, illustrious and adorable; when designedly making

making himself the subject of everlasting conversation, praise and homage, among those creatures who were his peculiar delight; when setting himself forth and drawing himself out as their model and pattern to copy after, he measured the working and resting periods as we have it in the command.—Six days was time enough for God to do the work of a God, the same is sufficient for man to do the work of man: it is a perfect, exact and beautiful rule, suiting every working being, of any rank, place or capacity, God, man or beast.

Here is therefore a perfect pattern for thee, O man: and also time sufficient to do business enough with ease and decency, but too short to admit of slumbering and dulness. Be speedy to do thy work, for rest of God and nature will come to interrupt thee. Six successive days is too long a period to continue on a galloping hurry and upon the stretch; and too short to finish the business of life, if done with lax and indolent hands. It is too long for hurry, and too short for indolence: but if upon the whole, carried on with dispatch and ease, it is enough.

Fifthly

Fifthly, the sabbath is to be continued every seventh day, to serve as a common rule of chronology, that the business of life may be conducted with certainty and order. Twice three days allotted for servile work, and the seventh for a publick rest, provides for the weakness, and against the wickedness of innumerable individuals of mankind; because hereby, time is measured with certainty and ease. Had the week been three or four days longer, the master and his workman could not so readily, in many cases, settle their accounts: and had it been three or four days shorter, it would have increased the months, and made it much more difficult to remember and measure the year. This is a merciful provision for the incapacity and weakness of some, and against the craft and wit of others, who else, would be able to do more mischief than they do.

The sabbath-day is as necessary for the state as for the church; as by it, every man becomes a chronologer sufficient to be the guardian of his own property, and enables all men to become watch-men over each other, to prevent undesigned mistakes or wilful fraud. Fixing twice three days
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for common labor, and then varying the scene into an universal pause through the realm, wherein man and beast ceases and makes a stand, is measuring time with such perfect discretion, and marking it with such proper characters for the benefit of society, that the man who will not reverence it, even on this account, is an ignorant fool; and as much an enemy to the state, as he is to the church. Nor does it appear, that any civilized nation in the whole world did live without the observation of it, more or less. Those who are acquainted with the history of the church, know the prejudices of the jews that were converted to christianity against the first day of the week, and their aversion to make it their sabbath, because it was the known sabbath of the pagans through the world. The sabbath being the great regulator of our time, measuring and marking it with such wisdom and propriety for the benefit of men, being of such importance to fix the dates of the business, payments and events of civil society, and giving such advantages to register and remember them with certainty and ease, the man who flights and profanes it wilfully, and will persist in it, forfeits his life to the community,

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as a destroyer; an enemy to all good government and order. And he that for an excuse will plead that the six days appointed for work are too short for the purpose, reproaches either his head or his heart, or both; and proves himself not to be the master, but the dupe of his business.

If any king then, would reign over a brave and invincible people, active and sagacious; if he would have his kingdom full of power; if he would have his throne surrounded with enterprising and expert statesmen and officers, who know what they ought to do, and can act with propriety and judgment; if he would have men under him who can be bold and daring to look any business or danger in the face; if he would be respectable among his neighbors, and terrible to his enemies; if he would be honored with the just applause of men, and crowned with the approbation of God; let him remember the sabbath-day to keep it holy: let him religiously observe this sacred divider and regulator of time. Let him use his power to flame the idler out of the street to his lawful employ, and drive the midnight rioters out of the dens of excess to their resting places.

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And let him punish with severity the audacious sinner who dares profane the rest of God and nature. Then he shall ride upon the high places of the earth, be the dread of the wicked, the delight of the righteous, and the man after God's own heart.

To cease then the seventh day from the common labor is reasonable and necessary. But under every general rule there are some exceptions, and so here. The sabbath is made for man, and not man for the sabbath. Where therefore continuing the business on the sabbath-day may be necessary to promote the real interest of human society, it is then no breach of the fourth command, whose sole end is the benefit of it. Those of the medical profession, and all that attend the sick. Masters whose business will not admit of being left a whole day. Bakers also, as far as their business relates to cookery for the day, may, by continuing their business on a part of the sabbath, promote the design of it, as it may give opportunity to many to attend the worship, who otherwise could not. These, as our Lord expresses it, may profane the sabbath and be blameless. But yet these may

make themselves as guilty as if their doing these things were unlawful in itself. For if they do not use reason and conscience to make the business as light and little as may be, they will be as really condemned, as if the whole was unlawful. And thus I have finished this part of the subject, to wit, the necessity of ceasing from the labor of the six working days on the sabbath.

Secondly, We must worship God in a publick manner. It is not enough merely to cease from the common business of life, but we must assemble ourselves together in publick bodies to pay homage to God. This is necessary; and in order thereunto, the sabbath must be continued in force. For unless a day is appointed and made sacred for the purpose, there is no possibility of forming assemblies, and managing the business. By showing therefore the necessity of publick worship, the necessity of the sabbath will further appear.

First, it is a debt due from man to God. Due upon the strictest principles of reason and justice; and peremptorily demanded; though the payment is the sole advantage of the debtor. He has
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granted us our being and existence, and supports it every moment of time. To pay him is impossible, for all that we are, and have is his own. We have therefore but one way to deal with our great creditor, and that is, to gather ourselves together in publick bodies, and openly acknowledge, that there is nothing that he can possibly want, or that we can give.

We are farther bound to worship publickly, to confess that the being and existence bestowed, is a gift worth having. A gift worthy so great a being to give, and worth our most thankful acknowledgment. It is to be confessed and lamented, that indeed most people, as they worship they know not what, so they worship they know not wherefore. But the real worshiper, who is governed by reasonable motives, comes into the assembly to present before God, the being which he granted him; to adore him for so high and honorable a state of existence; to confess his rank in the creation, that he is fearfully and wonderfully made, to bear the image and carry the similitude of God; that he is endowed with powers capable of such exalted views and felicities; formed
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know, enjoy and imitate the creator, the grandest of all beings. Man is the image, likeness and glory of God. His existence is the last and most weighty article in the scale of creation; the boast and delight of his maker.

The glory of God and man require publick worship. For if it is a glory for thee to possess such a state of existence, it is God's glory to make thee such; for his credit therefore and thine own, adore, thereby to confess the glory of the work. This is a debt of honor due to God and man equally. If God has proved himself to be great and glorious in giving us our state of existence, and worthy to be adored for it, that proves that this state is honorable and glorious in its nature. He therefore who adores, honors God and himself at once; and he that does not, reproaches God and himself equally. He may expect man to honor him, but he has no right to any degree of it. He dishonors himself, and sets the example for others to do the same. He makes himself a brute from whom no adoration is expected, because his state of existence and rank in the scale of being is below it. He that will
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not worship God for his being and existence, levels himself with these mean classes of beings. He robs God of the glory of his work, and himself of the honor due to his rank as a reasonable being.

But some will say, why must it be publick? Why may not private devotion answer the end and please as well? I am especially concerned to return a direct answer to this objection; because, being once accidentally present where it was asserted, that private devotion without the publick, would constitute a religious character, and be equally acceptable, gave rise to this piece upon the subject. The prevalence of this error, the ignorance it betrays, and its ill consequences, called upon me I thought, to do something to prevent it, or render the advocates for it inexcusable.

I say then that private devotion, let it be thought ever so sincere, will not be acceptable if the person is able to appear in publick. For the benefits and obligations which God has made the ground and reason of divine worship, are of an open

open and publick nature, and therefore the homage must be so too. Will any man be willing to have no blessings or favors but such as are invisible. Then perhaps he may worship invisibly also. But if he wishes for favors of a publick nature, and enjoys them, why must they be acknowledged only in private? Is not thy existence O man, is not thy rank in the creation, and thy place in the scale of being, a visible honor and favor, and an open obligation? Why then must the acknowledgment and homage be private and clandestine? If thou art willing to be, to live, to exist and be favored only invisibly, then there might be some sort of reason that thou shouldst worship so. But thou art made by nature to support the state and condition of a publick being, and art therefore bound to show thy face, and present thy person, and join in the publick praises and adorations.

Turn in upon thyself O man, and contemplate and view thyself, and consider that God has put thee in possession of the marvellous and eternal power of thought, reason, judgment, comparison, recollection and discernment; capable of rumaging
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the universe in its visible and invisible regions: thou art possessed of a soul deep and unfathomable; capable of counsels, decrees, determination and resolves; of choice and rejection; of love and hatred; of election and reprobation; and many other properties, by which thou standest forth as the glory and resemblance of thy creator: thou carriest a visible body marvellously framed with parts and members, and endowed with speech, sight, hearing, touch, taste and smell; surrounded with innumerable creatures above and beneath, that serve thee publickly. And is all this to be owned sculkingly in hidden corners and behind doors? Will any man say that this is just and reasonable? It is impossible.

Many, indeed most, give themselves little or no trouble about any worship at all, either publick or private. They spend the sabbath partly working and partly loitering, neither at their business, nor off it, but between both. But he that worships and adores in private only, yea he that worships in publick only now and then, as humor and fancy leads, and not constantly and zealously, is a thief and a robber, let his private devotions be

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as constant and fervent as you are pleased to fancy them. He is worthy of no honor, for he dishonors himself. He robs God of his glory in making him to be what he is; and in fact declares to the world by his own conduct, that no respect or honor is due to himself. He esteems his personal existence not worth publick thanks and praise, but only something private and clandestine. He therefore who offers up only private adorations, offers up offences to heaven, and by his religion reproaches both his creator and himself.

Every man then is bound to adore the creator publicly by every principle of honor and honesty. Why, O vain man wilt thou lull thyself to sleep, or saunter, or gad about the streets on the great day of God? The day is consecrated and made sacred that thou mayest pay the debt due to God and thyself. Thy open existence, and the glory of thy rank in the creation, witness against thee that thou art under great obligations and deeply in debt. Thou wilt say, what need? And how is it possible? There is nothing that He can receive, or that I can give. That is the very thing that involves thee in debt, and binds thee.

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Thou hast received so much and hast nothing to pay; he is so great that there is nothing that he can receive; therefore thy homage is due and necessary. And thou art held bound to pay it, by every idea and principle of reason, equity and honesty.

Without a sabbath-day this cannot in the nature of things be done; and therefore the day must be continued and revered. He then who is on the sabbath-day drawn out of his house into the place of publick worship, by his reason and conscience, to adore the Godhead for bestowing upon him a state of existence of so much honor and credit; and to confess that there is nothing that God can receive, or that he can give; such a man is an honest man. For he makes unto him all the return that can be made. More than this, man cannot give, more than this God cannot receive. This is therefore truly honest and honorable. For he pays all that can be paid. And he that will not pay this homage and confession unto God, would never, I dare engage for him, pay his neighbor any thing, if he could help it. He that will not be honest here,

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will never truly be so in any thing.

Secondly, The sabbath and its worship must be continued to commemorate the creation of heaven and earth, and to view and admire the power, wisdom and greatness of God therein manifested. This enters into the nature and design of it, and the worship to be carried on in the same. There is a necessity of recollecting a subject so truly grand and glorious; of recollecting it frequently: and of calling often upon men to consider, remember, reason upon and admire the wonderful event. Nor is there a person who may not hereby, be brought to do this with more or less profit and advantage, let his parts be ever so small.

The scripture is full of instructions and observations upon the subject. And as this is to be read and expounded in the publick worship, every one will be enabled to attain unto some useful measures of knowledge and reflection upon the subject. For what man is there, who may not be made to see, adore and admire, the manner in which the universe was brought into being; by a word spoken: the time in which; six days: the regularity

gularity of the work; one thing orderly after another: the speed and dispatch with which it was finished: the power and ease with which it was conducted: the vast variety of things made, and the subserviency of so many stupendous worlds and creatures to each other: the mighty force and energy of that power, which without toil holds up the whole in its place; and produces an almost infinite variety of mysterious movements: the intathomable depth of wisdom necessary to conduct a scene so complicated, and to watch over such a dreadful combination of motions? I say, what man is there, though unlearned, who may not thus in the vulgar and ordinary way and stile, come to give glory to the creator? These things were never intended to be confined to men of learning; but to be also contemplated by the unlearned. And therefore sabbaths and publick worship must be continued and often repeated in order thereto. In short, such is the sublimity and simplicity of the sight; so visible the glory in the face of nature; so conspicuous the grandeur, magnificence and utility, that every man is capable, and every one bound to contemplate and adore. And every one may thus see and discern

the invifible things of God, being clearly feen and underftood, by the things which are made, even his eternal power and Godhead. This renders fabbaths and publick worship neceffary.

And befide this, the whole creation calls upon us to proclaim the glory of the creator, becaufe they cannot. We, of all creatures under heaven are capable; For the reft are not endowed with reafon and fpeech. They do, indeed, glorify him too, by open manifestations of themfelves; by their forms and magnitude, by their glory and fplendor, by filent figns, movements and fervices: but with reafon and defign they cannot. This is man's province and privilege.

Therefore the eyes of all nature are upon us; as it were expecting, that we, having by far the advantage, being fuperior to them all, may fupply their defects. The fun, moon and ftars; the heaven and earth, with all their hofts ftare us in the face; and with filent figns, bid us meet together in publick bodies, and hold publick fabbaths, to fpeak out, to publifh and alfo fing with reafon and defign, and every human feeling,

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the glory and greatness of the creator, as worthy of reasonable adoration, and higher praise than dumb and irrational creatures can render.

In fine, man is the helper of universal nature; the priest and head of the creation; the mouth, the reason, the affections, the speech and voice of the whole. He is therefore bound to keep a weekly sabbath to officiate for, and supply the deficiencies of inferior orders of being. Private worship will not answer the end. He is the sovereign of the globe, the peculiar darling of the creator, and common spokesman of the creatures; and therefore must make his publick appearance before God, as the mouth and representative of the whole. They do their duty. They present themselves; move and perform wonders; pals and repals: they watch us, they meet us with sublime draughts and exhibitions of the glory of the Lord: as the psalmist expresses it, The heavens declare the glory of God; the firmament sheweth his handy work; day unto day uttereth speech—but says he, there is no speech nor language. Their voice is not heard. They would fain speak, but cannot; and must therefore borrow their voice
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and language from us. To offer sensible and rational adoration is man's part, who is the prince, the priest and oracle of all nature.

Thirdly, Publick worship is necessary as an open confession of the redemption by Jesus Christ. As we are bound to own and confess the ruin of the world by the fall, so we are to confess its perfect recovery by the savior. The latter is insisted upon in scripture by far more largely than the former. Confession is necessary to salvation; that is, to the eventual enjoyment of it. Our Lord therefore says, Whosoever shall confess me before men, him will I confess before my father who is in heaven. And whoever will deny me before men, him will I deny before my father who is in heaven. Thus the apostles were commanded to assert and preach, that confessing Jesus was salvation, and not doing it would be a man's ruin. We are bound to do this: that is, to worship him. And consequently to have sabbaths for the purpose.

Herein we stand in the character of publick witnesses. We are to testify and bear witness that
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the father sent the son to be the savior of the world; that he so loved the world, as to give his only begotten son, that whoever believes in him should not perish, but have everlasting life; that he is the lamb of God who taketh away the sin of the world; that he was delivered for our offences, and raised for our justification; that he gave himself a ranome for all; tasted death for every man; is the propitiation for the sins of the whole world, having reconciled it unto himself, not imputing unto men their trespasses, but submitting to be made sin that they might be made the righteousness of God. He that worships thus confesses his own salvation. He that does not, denies the Lord that bought him, and so brings upon himself swift destruction.

The sabbath must be continued in order to hold up a confession and affirmation of this. This is the business and blessedness of him who worships Jesus Christ; he owns him to be the savior of the world, and consequently his own; because he is a part of that very world. If he adores him as the ranome for all, and confesses that he tasted death for every man, he unavoidably includes himself.

himself. If I confess that he is the propitiation for the sins of the whole world, he must be the propitiation for mine, for they were all committed within that very world, for the whole of which he is the propitiation.

The sins of the whole world cannot with any propriety or truth, be said to be under the divine propitiatory, if mine, or any other man's are left out. The divine propitiatory includes and covers the whole world, like the heavens from whence it came down. The Christ of God, is the Christ of every man in the world; and is to be openly confessed and proclaimed as such, by all men. He is the wisdom, righteousness, sanctification and redemption of all men, and therefore is the whole, entire, perfect and unlimited salvation of human nature.

Nor is it enough merely to confess this, but we must triumph in it, and boast of it, and glory in God the Savior always, but in a special and solemn manner upon the sabbath-day. Men are reconciled to God, sin is done away, righteousness is imputed, Satan and hell are vanquished,
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and heaven is open; and the sabbath must be solemnly sanctified and kept as a weekly triumph. When therefore upon the morning of the sabbath, I rise out of my bed, I mean that, and every subsequent action of the day, as acts of triumph. Whether I put on my cloaths, or eat, or drink, or worship, or walk, or sit, or speak, I mean nothing by it but that God is glorified and men saved. Yea, if I turn and look at any person or thing, the meaning and true design of all shall be, Jesus has triumphed, and devils are defeated.

He that will not worship on the first day of the week, and will not design the day, and make it sacred for that purpose, refuses to triumph with God, refuses a share in the victory obtained over sin and Satan. He spoiled principalities and powers, and openly triumphed over them, and so must we, or perish. He that will not boldly show his face in the publick assembly, and design it, as an act of triumph with the Son, shall be deemed a party in the confederacy of the vanquished powers of darkness. If he is not, let him come forth and show himself, and stand openly in the congregation of the righteous, and

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boldly confess the savior and redemption of the world.

And not only so, but men must make an affidavit and swear to the truth of the redemption by Jesus Christ, as it appears from Isaiah 45. 20—25. and Philipians 2. 9. 10. 11. Assemble yourselves and come: draw near together ye that are escaped of the nations; they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near, yea let them take counsel together; Who hath declared this from antient times? Who hath told it from that time? Have not I the Lord? and there is no god else beside me: a just God and Savior, there is none beside me! Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely shall one say, in the Lord have I righteousness and strength: even to him shall men come, and all that are incensed against him shall be ashamed. In the
Lord

Lord shall all the seed of Israel be justified and shall glory. — God hath highly exalted him and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus is Lord to the glory of God the Father.

In this passage, we have an earnest call and exhortation to keep publick assemblies for divine worship. And the design and business of such assemblies is pointed out and specified. One particular therein intended is to declare the inability of all false gods to save us, and the ignorance and folly of those who set them up as objects of faith and homage. Antichrist, or the false god who is worshiped under various shapes, is not the son of the living God, but the child of human ignorance and folly, and is to be publickly disowned and rejected in the open worship of the evangelical church. The gospel giving us the certain and infallible knowledge of the true God, its worship does in its own nature detect, expose and condemn all the idols, which men's

ignorance and superstition have set up for objects of worship.

Another part of the business of the assemblies here called together is, to look up unto the true God and be saved. A worshipping assembly is to realize the idea of God, and look him in the face. That is, believe in him. To look unto him thus, and to be saved, is declared to be the duty of all men, or all the ends of the earth. All men, every man and woman to the remotest bounds of human habitations, are called upon and commanded to do so.

Again, another part of the business is to bow the knee, that is, to worship and adore Jesus Christ, to the glory of God the father.

And finally, the business of all gospel worshippers is to be upon oath. I have sworn by myself saith the Lord, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear. In Philippians the apostle renders it, confers. This swearing is confessing unto God ;
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from whence it follows, that the publick worship of the evangelical church, comprehends and involves in it, all the design, nature and solemnity of an oath; taken in the immediate presence of God. The contents of this oath are here specified in four particulars.

1. A person is to swear to his own salvation in particular. Surely shall one say, in the Lord have I righteousness and strength. The just, and holy and unblemished life of Jesus is mine. All the virtues, the equity, justice and goodness of his life is mine. All the power that is in him, is mine for all the purposes of helping me through dangers and difficulties, and raising me to glory in heaven.

2. In the evangelical worship, a person swears to the salvation of all men in general, as well as his own in particular. His worshipping openly is an oath taken that in the Lord all the seed of Israel shall be justified and shall glory. The oath here administered and taken, does not relate to some particular part of the seed of Abraham and Israel, but the whole. In Genesis and Galatians

3. 8. and Romans 4. 17. 18. it appears, that Abraham became not only the father of the Jewish nation by his distinguishing faith and zeal, but the honorary and reputed father of many nations, that is, as it is asserted, of all the nations and families of the earth. Israel his grand-son, possessing the same faith, inherits the same honor after him. All the seed of Israel then are the nations of the earth, and all the individual families whereof these nations are composed. This oath therefore is an affidavit made with relation to every kingdom, province or district of the habitations of the sons of men. That in God, every individual of human nature shall be justified and shall glory.

3. That men shall come to him. That they shall have leave and liberty to come; they shall be called; they shall be helped, and the gospel preached unto every creature under heaven. The apostles did preach and proclaim that the gospel is the gospel of every nation, of every family, and every human creature. This is the nature of the oath administered, that all men, all the seed of Israel, all the nations and families of the earth shall come unto him.

4 And that if they are incensed against him, and refuse to come, they shall be clothed with shame; because they will have nothing to say to vindicate their conduct. They will appear so inexcusable and foolish, that they will never be able to hold up their heads, nor show their faces. That there should be such a Savior, and such a salvation proposed for them and proclaimed, and they called upon to own it, and refused, and counted themselves unworthy of eternal life, and rejected such a gracious counsel of God against themselves, will put them for ever out of countenance. The matter of the oath is, an affidavit made, that it is, and will be an everlasting shame for any person in the world not to be saved and go to glory. For there is nothing in nature more certain than that they ought, and may.

The evangelical worship then is in its own nature and design, a direct oath that Jesus is the perfect, exclusive and universal Savior. That is, that our salvation is wholly and entirely of him, and not of us; that he alone is the Savior without another: and that he is the Savior of all men without exception. This oath therefore clears the divine character

character, that he has not given any person a state of existence, without a fair opportunity of making it an everlasting privilege and blessing to himself: that he has not treated any person with neglect and indifference; that he has done with every one, as justice and goodness required; that he is not partial, respecting persons; sent no one into the world under the disadvantages of the fallen state and condition, without an ample provision against the evil, and a certain way to escape all its miseries.

This oath asserts, that whoever eventually goes to glory, he goes there wholly and entirely by the grace of God. And whoever perishes, it is not by the will and counsel of God; it is not through his negligence or passing by such, or omitting to provide for their safety; but it is through an absolute refusal to be saved, and being incensed against salvation. If God decreed any person out of the salvation, or never prepared any salvation for him, or passed by and left him alone, it could never be either his sin or his shame that he was not saved; if any thing it would be his credit; because he has done as God intended him to do.

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God intended that he should miss heaven, and he missed it, and did exactly as he would have him do. But the evangelical worship is an oath taken, that it is a shame for any man not to be saved.

Here is also the form and manner of it expressed. Surely shall one say. He that takes this oath shall say, surely, verily or truly it is so. The Lord who administers it, saith, He shall, i. e. he must, he shall be obliged to say, Surely; or most certainly there is in Jesus salvation for me, and all the human race; and all men may come, and shall come to it if they are not incensed against it; and if they are, and shall miss, that will be a shame, and will render them excusable. Surely it is so; surely this is the truth, the whole truth, which came from heaven. I do swear, this is the meaning and language of my worshipping and confessing Jesus in publick, that no person is saved but by him, and no person perishes through the divine decrees, or by his being neglected, or left unprovided or unpitied, but wholly through a wilful neglect or refusal.

The necessity of this oath, that is, of publick worship, cannot be set forth in a stronger light than here, no, not by the creator himself. God has taken his oath upon it, that it must and shall be so. Observe how he words it, I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear. God has tied and bound himself unto himself, that he will not dispense with it, nor excuse, nor put up with any man's neglect of the sabbath, or absence from divine worship. He is bound to insist upon it, by his being, and justice, and word. He swore by his infinite existence, he spake out the word of the oath with his mouth, and pronounced it unto himself, in his own hearing, and the word went out from him, and never will return, that so it shall, and must be. He that will not by sabbaths and publick worship, swear to his own salvation, shall never have it.

This is the nature and necessity of publick sabbaths and worship. And whatever excuses and evasions, men find out to amuse themselves in this solemn business at present, the time will come when

their pleas will not bear pronounciation. Most people now act as if God had lodged a discretionary power in them, to be, or not to be engaged in these things, as humor or accidents may dispose or indispose them; not considering that God is upon oath himself, and cannot excuse them if he would, and that they also are called upon herein, to be upon oath in a matter that deeply concerns the creator, the universe, and themselves. Excuses therefore cannot be heard, and absence cannot be dispensed with.

This oath must be administered to every person in order to salvation. Every man must stand up as a witness for God, that men are saved by grace, and if they perish, they are without excuse; that in the last day, God may sit upon his throne, and sum up the evidence of all ages, and pronounce the final sentence accordingly. And if men expect mercy here, though they do neglect it, they will be disappointed, for it is out of God's power to shew them any. He says his oath binds him not to do it. The word of the oath is gone, and cannot be recalled. Here is mercy enough, let this be owned, and if this does not save, nothing will.

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And God himself is also upon oath concerning this matter — By myself have I sworn, saith the Lord, that in blessing I will bless thee, and in multiplying I will multiply thy seed; and in thy seed shall all the nations of the earth be blessed: The apostle also takes notice of this oath, that it was made in favor of the heirs of promise, which as appears above, are the nations of the earth in general; and says it was added to the decree, to make it impossible for God to lie: to banish jealousies and fears out of the minds of the heirs, and to persuade them to believe with certainty and confidence. In other words, to remove all the scruples that could any way arise in their minds, against taking the oath contained in the nature of their worship and confession. God administered it to himself: himself swore to himself, to make the grant of salvation to all the heirs of Abraham universal and irrevocable. He has put it out of his own power to reverse, or limit it. He has made it impossible for himself not to save all human nature. By myself, says he, have I sworn that I will do it: blessing I will bless thee, and in thee, all the nations of the earth. I vow it; I swear it, and appeal to myself.

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As if he had said, I had before, from the very beginning, in a gracious counsel of my good will, decreed and resolved to be the Savior of all men: but now Abraham has pleased me so much by his obedience, that to the benign decree, I have added an oath, to make it firmer and more impossible to miscarry. Love to human nature has always had a ruling influence in all my works and ways. It is so great that it is ready to take fresh fire, and be inflamed by every occurrence that may have any tendency to stir it. I have now found one of the race whose faith and obedience have highly pleased me, and every man in the world shall be the better for him. Not himself only; not only the nation that shall descend from him; but every nation in the world; every man, woman and child on earth. I love the whole human race more for his sake. Out of love I will constitute him the father of them all. I am so prone to this, that I am ready to be carried away by it on every occasion. I am by this affair of Abraham, more in love with all the sons of men; more inflamed with their salvation than before; it is more firm and impossible to fail: there was one immutable thing to secure their happiness before; but

but now there are two, by each of which it is impossible for me to lie in the affair. Let the whole universe hear and observe and bear witness, I have sworn by my own Godhead, because there is no greater, that in blessing I will bless Abraham; in blessing I will bless his seed, the Jewish nation: yea, every one of them; that in blessing I will bless all the nations of the earth. Observe what I say, I do not say that I will not hurt or destroy them, but bless them; I bless all the nations in Abraham. In blessing him I bless them. I comprehend and include them all in the same complicated blessing. In blessing I will bless, first Abraham, and then all human nature in him. All are his children, and the blessing shall be one family blessing, conferred upon the father and entailed upon all the children.

Every person in the world is therefore the better for Abraham. The salvation of each is more safe and certain. We are loved and esteemed more than otherwise we should have been. The oath passed on his account in our favor is, and will be, an eternal evidence of this truth. Our salvation was inclosed in a firm and immutable decree before,

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but for his sake, it was bound and wrapt up in an affidavit added to the decree, that there might be two impossibilities to be urged against every objection, surmise or suspicion upon the subject.

Yet notwithstanding all this, it appears that mankind were divided and unfixed in their minds. Some attributing salvation to wooden gods; some to sun, moon and stars; some to themselves, and some to a partial decree which favored a few and neglected all the rest. These provocations prevailed, and it was seen that they would still more. God therefore told Isaiah, that to put an end to this idolatry and slanders thrown upon him, he had made another oath more solemn than the former. Says he, I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow and every tongue shall swear: And each shall be bound to declare upon oath, There is for me in God, and for all the seed of Jacob, righteousness and strength, and matter of glorying and boasting. Surely it is so. They must say so upon oath. I have decreed the salvation of all, and am upon oath to perform it. And now I am upon
oath

oath also that every man and woman shall swear it too. I have no pleasure in the death of a sinner; am not willing that any one should perish: I have loved the world: I will all men to be saved. By myself I have sworn that I do. I have never bestowed existence and sustenance as mock blessings and hypocritical favors upon any one. I have never offered heaven and grace, and at the same time intended hell and damnation for any one. I have never made offers of mercy and pretended pity, and meant the contrary. I have never out of ill will sent any man into the world. I have never neglected or passed by, and rendered perdition unavoidable to any one. I have never been partial, regarding the person of any one. I never meant a curse but a blessing; even the blessing of Abraham. By myself, by my eternal Godhead and power it is so. And as I am yet trifled with, and wickedly suspected and slandered, I have again sworn by my whole self, that every one shall upon the bended knee of adoration, swear what I have sworn, and clear my name from murderous and blasphemous charges. I constitute and appoint sabbaths and publick worship to be a constructive oath, that I am not willing that any should perish, and

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that the blessing of salvation is bound up in the decree and oath of God for all the families of the earth. The word is gone out of my mouth in righteousness: since such constructions are put upon my dispensations, it is just in me to interpose and make such affidavits, and therefore it is irrevocable. The word is gone in righteousness and shall not return. And nothing less than this shall be deemed confession and worship.

God therefore giveth faith unto salvation to all men, and calleth them all every where to repent. Acts 17. 30. 31. That is, a power and capacity to believe unto salvation. Where the truth is declared and opened, every person is able to believe. For faith is the gift of God to all men, and no man under heaven is bound to be an unbeliever. Some hold that this cannot be the truth, for if so, every man would be a believer, and eventually saved.—But it does not follow. God gives eyes to a man, yet he may shut them or put them out and make himself blind. He gives life, and yet a man may kill himself. He gives reason to a man, and yet he may abuse it and make himself a fool; he may, I say, do

this, and many do. So also he gives faith, which may be exerted and improved unto salvation; but this may be neglected and buried, and a man may make himself an unbeliever.

Every man therefore is bound to swear that he has in God, not only righteousness, but strength to believe and practice it; and to come into the glory to which it leads. The sabbath is therefore necessary, that we might confess the redemption of the world, and swear to the truth, certainty, extent and impartiality of it. And as God is himself upon oath, and as there are innumerable lies forged and circulated against him in this particular, so much more pressing is the necessity of a weekly worship, which in its nature is a publick affidavit against them all. Be admonished then, ye tribes and families of human nature; strenuously keep the sabbaths, and cry aloud and swear with God upon the mountains of Israel, that transgression is finished, sin ended, reconciliation made, and life and immortality brought to light. Say with the prophet, Sing O heavens and be joyful O earth, and break forth into singing O mountains: for the Lord hath comforted his people, and will have mercy

mercy upon his afflicted. He has redeemed us and blotted out as a thick cloud our transgressions, and as a cloud our sins. Sing O ye heavens for the Lord hath done it, shout ye lower parts of the earth, break forth into singing ye mountains, O forest, and every tree therein; for Jesus is become a ransom for all, and the reconciliation of the world.

5. The publick worship and sabbath must be continued to keep up a house for God on earth. He rejoices in the habitable parts of the earth, and his delights are with the sons of men. This is what few people believe or consider, even of those who give themselves some little concern about religion too. That it is so with professors, and was formerly, appears from the apostle's vehement interrogatories. 1. Corinthians 3. Know ye not that ye are the temple of God? What know ye not that your body is the temple of the Holy Ghost? 1. Peter 2. Ye also as lively stones are built up a spiritual house.—In whom you also are builded together for a habitation of God through the spirit. Ephesians 2. Hebrews 3. But Christ as a son over his own house: whose house are

we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore as the Holy Ghost saith, To-day if ye will hear his voice.—Publick worship carried on with confidence, boasting and glorifying in God, as represented above, is the house of God where he dwells with delight; wherefore SEMERON the new sabbath is necessary.

It is plain by these passages, that we ought to be diligent and attentive to get the true idea and doctrine of the house of God. And if we are, we shall find that this house is mankind collected together for publick worship. That is, this forms a house, wherein he resides with singular delight. This is the real tabernacle and temple, and the true bethel; the house of God and gate of heaven.

In this house is to be carried on the work of the temple and tabernacle. That is, to offer up spiritual sacrifices which are acceptable to God through Jesus Christ. It is not walls and works of stone and wood, or gold and silver, can make a house for God. It must be a living, intellectual, human house; made up of mankind,

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met together as above. Such a house in the habitable parts of the earth, is the seat and object of his delight.

And such a house is necessary for us. For here we must come and by prayer and supplications with thanksgiving our requests may be made known unto God, that being careful for nothing, the peace of God may keep our hearts and minds in Christ Jesus. Here we must be washed from guilt and ignorance by the frequent preaching of the word. Here also, the spirit of all wisdom and goodness is dispensed, to enlighten our mind and dispose our wills and inclinations aright; teaching and helping us to cease to do evil and learn to do well.

He therefore who keeps the christian sabbath and carries on its worship, is honorably employed. He builds a house for God to dwell in among the sons of men, where his heart is; does the work which Moses, Bezaleel and Aholiab did; the very same that David, Solomon and Hiram accomplished; and much nobler. He is engaged more honorably than the Jewish high priest himself, who officiated only in the symbols and shadows of the services of the
gospel

cel church. Hereby also we have the honor of dwelling in the same house with God, where we must be found at death if ever we mean to possess celestial happiness. Our heaven must begin here and in this manner.

He then that will not keep the sabbath nor frequent the worshipping assembly, is as great an offender as he who would venture to tear off one of the curious curtains or boards of the tabernacle of Moses; or one of the beams or stones in the temple, and a much greater offender. For he takes out of God's house a human living and rational stone, bought with the blood of God. Yea, he refuses God a house on earth, does what he can to banish him from among men, and to turn him out of his own creation.

He therefore who keeps the sabbath begins his heaven, is in his introductory glorification, and enters upon that society and conversation with God, which will never come to an end. Then whatever others do, for my own part I will say with the psalmist, One thing have I desired of the Lord, and that I will seek after, that I may dwell in
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the house of the Lord all the days of my life,
to behold the beauty of the Lord, and to inquire
in his temple. Here let us live, here let us
learn the mind of God, here let us die, and
from hence be removed in due time to eternal
mansions of glory.

F I N I S.



